Iuliu-Marius Morariu

CHRISTIANITY IN THE RESEARCH OF THE MEMBERS OF THE ROMANIAN SCHOOL IN ROME [1922-1948]

– philological, historical, artistic and architectural aspects –



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Introduction

Founded in 1921, the Romanian School in Rome, or Accademia di Romania in Roma, as it is known under its current name, has a rich history and an important meaning for the Romanian history and culture. This fact also explains why until now, it has been published a rich literature dedicated to its history and the activity of its members. Therefore, there are already a few monographs[1] dedicated to it and several studies, articles and books dedicated to its students and their work there.[2] Among

[1] See: Alexandru Marcu, „Institutul Academic Român din Roma", in *Cele Trei Crişuri. Anale Culturale,* XVI (1935), nr. 1-2, p. 5-31; George Lăzărescu, Școala Română din Roma, Editura Enciclopedică, București, 1996 (re-printed in the Publishing House of the Romanian Cultural Institute, Bucharest, 2002).

[2] See, for example: Veronica Turcuș, „Bursierul român în străinătate în perioada interbelică. Aspecte sociologice și educaționale", in *Anuarul Institutului de Istorie «G. Barițiu»* din Cluj-Napoca, Series Historica, LII (2013), pp. 101-102; Ileana Kisilewicz, „Școala română din Roma. Istorie și arhitectură", in *Revista Monumentelor Istorice,* 4 (2010), no. 1-2, p. 37-46; Stelian Mândruț, „Professori e borsisti della Scuola Romena di Roma nel periodo interbellico", in *Anuarul Institutului Italo-Român de Studii Istorice,* 3 (2006), p. 141-158; Stelian Mândruț, „Profesori și bursieri ai Școlii Române de la Roma în epoca interbelică," in *Acta Musei Napocensis,* 47 (2010), no. 2, p. 163-174; Veronica Turcuș, „Contribuții la istoria raporturilor culturale româno-italiene în perioada interbelică. Alexandru Marcu și Școala Română din Roma," in *Studia Universitatis Babeș-Bolyai. Series Historia.* IVL (2001), no. 1-2, p. 177-195; Idem, „Raporturile de tutelă dintre Academia Română și primele generații de elevi ai Școlii Române din Roma," in *Analele Academiei Române. Memoriile Secțiunii Istorice.,* Seria IV, XXXII (2007), p. 51-77; Idem, „George G. Mateescu – elev al Școlii Române din Roma (19221924)," in *SCIVA,* 59-60 (2008-2009), p. 115-136; Dinu Adameșteanu, „L'Accademia di Romania (Scuola Romena di Roma), la fine dell'attivita scientifica (1945), în *Ephemeris Dacoromana,* XI (2000), p. 17-19.

the most recent and complex monographic research, there can be surely mentioned the ones of Mihai Bărbulescu, Veronica Turcuș and Iulian M. Damian from 2012[3] and the one of Veronica Turcuș from Cluj, released in 2016.[4] Moreover, some of the directors of the institution have benefited both of monographic researches, studies or dictionary sections,[5] but also of the publication of their correspondence[6] or of anthologies of their works.[7]

[3] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* Accademia di Romania, Roma, 2012.

[4] Veronica Turcuș, *Școala Română din Roma (1922-1947),* Editura Școala Ardeleană, Cluj-Napoca, 2016.

[5] Ioan Andrieșescu, Învățații noștri – Vasile Pârvan, Editura Cartea Românească, București, 1938; Ion Barnea, „Vasile Pârvan și problema creștinismului în Dacia Traiană", in *Studii Teologice,* X (1958), nr. 1-2, p. 93-105; Asociaţia Academică "Vasile Pârvan" a Foştilor Membri ai Şcoalei Române din Roma, În memoria lui Vasile Pârvan, Editura Asociaţia Academică "Vasile Pârvan" a Foştilor Membri ai Şcoalei Române din Roma, București, 1934; Gheorghe Buș, „Atitudine și cugetare la Vasile Pârvan," in *Revista de filosofie,* XV (1968), nr. 8, p. 927-938; Veronica Turcuș, *George G. Mateescu (1892-1929), director al Școlii Române din Roma – viața și opera,* Editura Academiei Române, București, 2008; Ștefan Bezdechi, *Câteva consideraţii asupra studiului d-lui Em. Panaitescu: numărul geţilor şi al dacilor,* Editura Institutului de Arte Grafice „Ardealul", Cluj, 1934; Mircea Zaciu, Marian Papahagi, Aurel Sasu, *Dicționarul Scriitorilor Români. D-L,* Editura Fundației Culturale Române, București, 1998, p. 339-344; Silviu Mihailă, *Zoe Dumitrescu-Bușulenga în conștiința critică a contemporanilor,* A. S. E. Publishing House, București, 2016.

[6] See, for example: D. M. Pippidi, „Din corespondența dintre Vasile Pârvan și Nicolae Iorga," in *Studii și Cercetări de Istorie Veche și Arheologie*, 44 (1993), nr. 1, p. 29-32; Vasile Pârvan, *Corespondență și acte*, ediție îngrijită, cu introducere, note și indice de Alexandru Zub, București, Editura Minerva, 1973.

[7] As it is, for example, the case of Mihai Berza. See: Mihai Berza, *De la Mediteranee a la Mer Noire,* ed. Andrei Pippidi, Editura Istros a Muzeului Brăilei „Carol I", Brăila, 2020.

Due to the rich amount of literature existent and of the works previously published, one may surely ask himself if in such a situation is anymore possible to write something new related with this topic. The investigation the detailed monographs of researchers like the aforementioned ones, that bring into attention not only historiographical information or the analysis of the publications edited by the school, but also a huge amount of documentary sources, may discourage a historian to realize such an enterprise. Still, there are aspects that can be emphasized in a future investigation dedicated to the institution. We will try to deepen one of them in the following pages. Here, we will speak about the way how Christianity, with its reach heritage, can be discovered among the research signed and published by the members of the Romanian School in Rome during the interwar period. Due to the complex formation of the members that arrived there during the investigated period and their various concerns, we will try to see the philological, historical, artistic and architectural aspects. As it may be expected, such a research is a complex demarche and assumes the risk of being, under certain aspects, uncompleted. Therefore, from the beginning, we must mention that it is not an exhaustive one and it has not the pretention to be and every other future investigation dedicated to such a topic, that brings new elements is not only encouraged, but also welcomed by the author of the present rows.

Due to the richness of the bibliography and the complexity of the investigation, we will segment the presentation in some thematic unities. After presenting some contextual aspects and

speaking about the way how the relationships with Christianity and some of its traditions and backgrounds have influenced the history of the Romanian School in Rome from its beginning, we will present the way how the aforementioned aspects can be encountered inside the two publications edited by the institution, namely *Ephemeris Dacoromana* and *Diplomatarium Italicum,* first one knowing 10 numbers during the investigated period and the other one only 4. Also, we will dedicate a chapter to the activity of the directors of the institution from the investigated period, in an attempt to see there how their activity as archaeologists or historians have been influenced by Christianity and Christian tradition and how they valorised the aspect related with our topic in their research. In the end, we will also focus on the activity of the most important researchers that arrived there in the period that we are interested in, trying to present the main aspects related with the Christianity that can be found in their work in this period and could be influenced by their stay in the school.

From the methodological point of view, we must say that the deductive method will be the one used and the research will be rather a qualitative than a quantitative one, although that aspects from the last one could be also found there in certain situations. It will be also a mélange among the analysis of the literature and of the prosopography, due to its content and design.

We will try to see there how Christianity was, directly and in the first row, or in a secondary way, as a tool or as a peripheral element, a source of inspiration or a topic approached by the researchers that studied in Rome or by its directors. In the

same time, we will provide inasmuch as possible, a landscape of the main concerns related with it and of the domains that came in contact with the rich heritage offered by Christianity, both in Rome as outside. The documents published in *Diplomatarium Italicum,* but also in other sources by the aforementioned researchers, will constitute the starting points, together with the information found in *Ephemeris Dacoromana,* in the correspondence of the directors[8] or in the ones of the students.

We hope that the investigation will fill a gap in the contemporary research and will constitute the departing point for other interesting and useful investigation that will dig in the existent bibliography and bring into attention nice aspects of the life and history of Accademia di Romania in Rome.

[8] Cf. Vasile Pârvan, *Corespondență și acte*, p. 272-273.

1. Historical and contextual aspects

From its beginning, the Romanian School from Rome was linked with Christianity and its institutions. The planned headquarter of the institution was Saint Susana Abbey[9], a place with strong religious reverberations. Due to the fact that, at the moment of the beginning, the Italian state seemed not disposed to offer to the Institution a place in Rome, Vasile Pârvan was forced to ask for the help of the Holy See. In a certain moment, he received the promise that the aforementioned abbey will be offered to the Romanians, as both the place for the institution and for the Greek-Catholic Seminary. Among the ones who offered to the Romanian archaeologist a precious hand of help, there will be the priest Vasile Lucaciu, as he will confess in the editorial of the first issue of *Ephemeris Dacoromana.*[10] Unfortunately, the

[9] See: https://romanchurches.fandom.com/wiki/Santa_Susanna, accessed 04. 03. 2021, for more information about the history of the Church.

[10] „The now deceased Transylvanian priest Vasile Lucaciu, who was in Rome at that time, was trying to get a room for the school and, in 1919, made precise purchase proposals to the Romanian government." Vasile Pârvan, „Proemio", in *Ephemeris Dacoromana,* I (1923), p. V. Cf. Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 33. For more information about the life and activity of the priest Vasile Lucaciu, see also: Augustin Iuga, *Vasile Lucaciu. Acte. Documente. Procese,* Editura Societății Culturale Pro Maramureș „Dragoș Vodă", Cluj-Napoca, 2017; Tiron Albani, *Vasile Lucaciu – Leul de la Șișești,* Editura Societății Culturale Pro Maramureș „Dragoș Vodă", Cluj-Napoca, 2017.

Romanian needs came in the same time with the American ones, that were sustained both by the Church from the United States and by their political powers. In the same time, as Pârvan will confess in a letter to the Princess Martha Bibescu from January 1922,[11] the disinterest of the Romanian government and the jealousy of the minister delegated to the Holy See, that took the negotiations made personally by the first director of the school as a personal affront, the situation will not have a favourable end for the Romanian part. As we can find from a letter kept in one of his former disciples, namely Radu Vulpe, with sadness, on 27th of February 1922, the director will write to the aforementioned

[11] "Another insoluble issue, given the complete disinterest of our former government, was that of our school premises in Rome. The Italian government, unwilling to make a place available to us - how modest - was available, I thought it appropriate to ask this at the Holy See, in the audience I had, immediately after my arrival in Rome, at His Eminence Cardinal Pietro Gasparri and approved my request. His Excellency the Apostolic Nuncio to Bucharest, Mgr. Francesco Marmaggi, who had kindly recommended in advance our request, in a very warm letter, addressed to His Eminence Cardinal Gasparri. Unexpected difficulties and very dangerous competitions arose immediately after the death of Pope Benedict XV. The energy, tact and authority of our Vatican minister, Mr. D. Pennescu, however, made her succeed in finally obtaining the church and convent of St. Susanna for Romania. However, as there, in the monastery, a place must be found for the United Romanian Seminary, I agreed with Mr. Pennescu, so that she can fight now, with the exceptional means available to her and for obtaining special rooms for the school. from Rome. Being also present at the conversation, sir. Pennescu established, in principle, with the competent authority of the state secretariat of the Holy See, His Excellency Mgr. Pizzardo, a complete agreement in this regard as well. The practical way of actually translating this new favor obtained by His Excellency - It remains to be found by the Undersecretariat of State of the Holy See, by the Directorate of Cults of the Italian Ministry and by our Minister at the Holy See as soon as possible, so that in autumn, on October 1, the undersigned will be able to open our school in Rome." Vasile Pârvan, *Corespondență și acte*, p. 238.

Romanian princess from France, with whom he will have a rich correspondence, that:

> “What has to happen has happened to ‘School’; today no miracles are performed at the Vatican either. The Americans came, with whom we have been in conflict for two years for S. Susanna, who is near their embassy and in the form of an obol for the conclave, they gave two million The Holy See, which was totally on yeast (at Benedict’s death in the house only about eight hundred thousand pounds). Instead, the two American cardinals, who were bringing the obol, demanded that the “conflict with St. Susanna be resolved. Yesterday, with a great service of cardinals, the church was handed over. The monastery, the free cells, of course, would be inhabited by Paulist (American) brothers, but please do not give this Catholic feat in public, because we have some negotiations in another direction, also with them; but here my hopes are very low, and then I must leave at once.”[12]

Of course, despite of this situation that will not have a happy end, the relationships of the directors and of the students with the Holy See and its offices will be very good during the interwar period. The fact that in publications like *Diplomatarium Italicum* will publish documents from different pontifical archives,[13] extracted from founds like the one of *Propaganda Fidei*,

[12] *Ibidem,* p. 412. Cf. Veronica Turcuș, Școala Română din Roma (1922-1947), p. 38.

[13] Therefore, for example, in the beginning of the second number of *Diplomatarium Italicum,* in 1926, the director of the School, professor Emil Panaitescu will underline in the editorial the fact

proves that the Romanian intellectuals were well received there and their access to the sources was not obstructed. The relevance of the school is therefore highlighted by the publications and their authors. Later, most of them will become members of the Romanian Academy and representative voices of the research space from their country.[14]

In the period that we investigate, there were, as it can be seen from the documents published,[15] 128 researchers that received a from the Romanian state to reside here between 1 and 4 years. The domains financed where 15, namely: philology (the best represented with 32 students), archaeology (with 24 students between 1922-1948), architecture (12 students), sculpture (8 students), picture (10 students), medieval and modern history (13 students), history (5 students), history of art (5), history of

that: "The archives of Italy and especially those of Rome, that is, in the first place the Archives of the" Propaganda Fide "still preserve an immense material, which will certainly contribute to clarifying and clarifying many of the problems concerning Eastern Romanism and the history of the Romanian people ". Em. Panaitescu, „Prefazione", în *Diplomatarium Italicum,* II (1926), p. VIII.

[14] Therefore, as Veronica Turcuș underline: "There is no historian or archaeologist in Romania and probably no writer, linguist or architect, not to have made contact with the spirit of this institution through the university exercise of its former students, who established themselves as a true backbone of humanist education in post-war Romania. Whether it is George Călinescu, Mihai Berza, Constantin Daicoviciu, Grigore Ionescu, Ştefan Pascu, Dionisie Pippidi, Virgil Vătăşianu and many others, their students or their students' students have appropriated some of the knowledge and techniques that their teachers have learned. they assimilated in their Roman internship." Veronica Turcuș, Școala Română din Roma (1922-1947), p. 6.

[15] *Ibidem,* p. 203-207. Cf. Stelian Mândruț, „Professori e borsisti della Scuola Romena di Roma nel periodo interbellico", p. 141-158; Idem, „Profesori și bursieri ai Școlii Române de la Roma în epoca interbelică", p. 163-174.

philosophy (2), antic history (6), modern history (1), music (1) and one undefined domain. Due to their interference with the space of religion and spirituality, all of them will be interesting for us. Among the students, ten will be hospitants (one of them will reside there 8 years, other 4 and 3 of them 3 years). The repartition on the sexes will be, as following: 14th women and the rest men.

The relationship with spirituality can be seen also in another important aspect that defined the activity of the Romanian school in Rome, namely the conferences. Starting from the first edition, both the exponential people from the religious space and the religion will be represented. Therefore, as Vasile Pârvan will show in the editorial of the first issue of *Ephemeris Dacoromana,*[16] among the ones called to speak there will be also Monsignor Mercati, an important theologian and historian of the time.

Christian spirituality and its aspects, were therefore well represented in the activity of the Romanian School in Rome, from its beginning. The relationships with priests like Vasile Lucaciu, or also with other Catholic ones recognized for their activity as researchers but also the institutional ones were part of the activity of the directors of the institution. Situations like the one of Saint Susanna Abbey will not manage to destroy the contacts between the institutions. In fact, the later evolution of the situation will even manage to the closeness between them. Moreover, due to the fact that the first director and most of the next ones

[16] Vasile Pârvan, „Proemio", p. VII.

where archaeologists, the interest for Christianity and its value will be well represented there.[17] The archaeologists will be also interested in the topic, due to the fact that in certain situations, the embracement of the new faith will come together with some changes in the architecture of the Roman space, while the historians, philologists and philosophers will find interesting aspects related with the way how the Christianity with its different traditions managed to change the world or to determine the shifting of certain relationships and realities all around the world.

The publications of the School, the first one released in 10 issues in its first series (therefore in the period that we are interested in), and the second one in 4 one, but with some very useful index, are a proof of the interest that the directors and the students of the institution had for topic that we investigate there, together with their latter publications. The letters of some of the most representative personalities that visited the place for a shorter or a longer period and studied there, come to strengthen the aforementioned aspects and to show that the humanistic approach of the different topics have never neglected the role played by the Christianity and its representatives in the history of the world. In the same time, thorough the documents published, the researchers come to speak about the history of places like the ones where they have been born (Moldavia or Wallachia) and the dynamics of the activity developed by the Pope, the King of Poland and sometimes with the support of the local princes

[17] Cf. Ion Barnea, „Vasile Pârvan și problema creștinismului în Dacia Traiană", p. 96.

(sometimes in contradiction with their interest too) and the missionaries sent there in order to convert the people to the Catholic faith, to take care of the souls of the ones that have been already converted or to provide educational and social services.

2. Christianity in the publications of the Romanian School in Rome (1922-1948)

As it is already known, during the interwar period, Romanian School in Rome have released two publications, namely *Ephemeris Dacoromana,* oriented especially towards the archaeological area and *Diplomatarium Italicum,* that hosted interested unpublished information, mostly provided by the Vatican Archives. Both of them were designed and guided, at least for their first issues, by the first director of the Institution, Vasile Pârvan.[18] Each of them have become the visit-card of the institution and reflected both the high level of research developed by the students under the coordination of the directors, but also the rich activity developed by the school.

Among the studies published there, most of them having a big extension, there can be found interesting texts that contain

[18] In fact, he will take care of the Romanian School in Rome from its beginning. Therefore, from his correspondence with Nicolae Iorga it can be seen how he also drafted and changed the Regalement of Functionation of the institution, published in the *Official Monitory* of Romania, no. 103 from 13th of August 1921 (p. 4150-4152). A letter dated 12th of December 1921, comes to speak about his care for this school, that will be later a constant of his activity. Cf. Vasile Pârvan, *Corespondență și acte*, p. 214.

references to the topic approached in this investigation. For this reason, we have decided to focus an important part of our investigation on them. We will segment this chapter into two parts, the first one dedicated to *Ephemeris Dacoromana,* and the second one to the second publication of the institution.

2. 1. Ephemeris Dacoromana

Released in the 3rd year of existence of the Romanian School in Rome, namely in 1923, this publication will know, until 1943, when the last number of its first series was to be released, 10 issues. After 1990, new series will be published and in 2019, its 21st issue was released in a cooperation between the Romanian Academy and the Romanian Cultural Institute.[19] Due to the economic problems of the time, after its first three issues, the publication will know moments of break and issues that will try to cover not one year, but more. Therefore, from 1925 and until 1930, there will be a break, the 5th issue will be published in 1932, not in 1931 as it has been planned, the next in 1935 and s. o. Compared with the second series, with the exception of the second issue, all of them will have an editorial, entitled „Proemio"[20] or „Prefazione",[21] where the director offers an overview of the

[19] Cf. *Ephemeris Dacoromana,* Serie Nuova, XXI (2019).

[20] Cf. Vasile Pârvan, „Proemio", in *Ephemeris Dacoromana,* I (1923), p. V-IX.

[21] Cf. Idem „Prefazione", in *Ephemeris Dacoromana,* III (1925), p. V-VI; Em. Panaitescu, „Prefazione"in *Ephemeris Dacoromana,* IV (1930), p.VI-IX; Idem, „Prefazione", in *Ephemeris Dacoromana,* V (1932), p. VII-XI; Idem, „Prefazione", in *Ephemeris Dacoromana,* VI (1935), p.

activities in the period between the issues. Also, another interesting aspect is the fact that the editors offer when necessary, medallions dedicated to the personalities that were the directors of the institutions, or the collaborators, when they die. Therefore, in 1930, for example, Em. Panaitescu, who was at the time the director of the institution, offered a detailed overview of the life and activity of Vasile Pârvan,[22] and to other co-operators of the institution[23] from the Italian space.

From the amount of 66 articles published in the 1st series, nine of them are directly related with the topic that we investigate,[24] while others touch it when they bring into attention aspects of history, architecture or philology. Most of the texts published in the journal are written in Italian language, but there

IX-XII; Idem, "Prefazione" in *Ephemeris Dacoromana,* VII (1936), p. IX-XI; Idem, „Prefazione", in *Ephemeris Dacoromana,* VIII (1938), p. IX; Idem, „Prefazione", in *Ephemeris Dacoromana,* IX (1940), p. IX-XI; Scarlat Lambrino, „Prefazione", in *Ephemeris Dacoromana,* X (1943), p. IX-XI.

22 Em. Panaitescu, „V. Pârvan", in *Ephemeris Dacoromana,* IV (1930), p. IX-XXI.

23 Idem, „In Memoriam", in *Ephemeris Dacoromana,* V (1932), p. XII-XIV.

24 Namely: Stephanus Bezdeki, „Ioannes Chrysostomus et Plato", in *Ephemeris Dacoromana,* I (1923), p. 291-337; Alex. Busuioceanu, „Un ciclo di affreschi del secolo XV: S. Urbano alla Caffarella", in *Ephemeris Dacoromana,* II (1924), p. 1-65; St. Bezdeki, „Nicephori Gregorae epistulae XV", in *Ephemeris Dacoromana,* II (1924), p. 239-377; Horia Teodoru, „Eglises cruciformes dans l'Italie Meridionale (San Pietro D'Otrante)", in *Ephemeris Dacoromana,* V (1932), p. 22-34; Ștefan M. Balș, „Sant'Angelo al Monte Raparo (Basilicata)", in *Ephemeris Dacoromana,* V (1932), p. 35-56; Virgil Vătășianu, „La „Dormitio Virginis", in *Ephemeris Dacoromana,* VI (1935), p. 1-49; Grigore Ionescu, „Le chiese pugliesi a tre cupole", in *Ephemeris Dacoromana,* VI (1935), p. 50-128; R. Bordenache, „La SS. Trinita di Venosa", in *Ephemeris Dacoromana,* VII (1933), p. 1-76; E. Condurachi, „Monumenti cristiani nell'Illirico", in *Ephemeris Dacoromana,* IX (1940), p. 1-118.

can be found also articles in French and Latin. Therefore, for example, in the 1st issue of the journal, the Latinist Ștefan Bezdechi will offer an interesting text entitled „Ioannes Chrystotomus et Plato"[25] in the last of the aforementioned languages. Here, he will speak about the way how Greek philosophy have influenced Christian teachings and about the way how some of its exponentials have intuited certain aspects that would later be revealed in Christian theology. Rich references to Plato will be connected with the teachings of Origen, Gregorius of Nazians, Amphilofius of Iconium, Augustin, Teodoret of Cyrus and of course John Chrysostom. In the end of the investigation, the author will offer a detailed synthesis of the way how the theologian from the Antioch area, who will later become Constantinople Patriarch, sees the Greek philosopher and his ideas.

In the same note can be considered the work of the same author from the second issue of *Ephemeris.*[26] Here, the author publishes a document, namely a letter of Nichephoros Gregoras.[27] He offers there a detailed description of the document,

[25] Stephanus Bezdeki, „Ioannes Chrysostomus et Plato", p. 291-337.

[26] St. Bezdeki, „Nicephori Gregorae epistulae XV", p. 239-377.

[27] Nicheporos Gregoras (1295-1360) was a byzantine historian, astronomus and polemist. For more information about his life and work and its impact, see also: Rodolphe Guilland, *Essai sur Nicéphore Grégoras : l'homme et l'oeuvre,* Librairie Orientaliste Paul Geuthner, Paris, 1926; Nicephorus Gregoras,*Nicephori Gregoræ Byzantinæ Historiæ Libri XXXVII = Nikēphorou Tou Grēgoras, Rōmaikēs Istorias, Logoi LZ'. accedunt Nili Cabasilæ Thessalonicensis Metropolitæ, Theodori Melitoniotæ, Magnæ Ecclesiæ Sacellarii, Georgii Lapithæ, Opuscula, Epistolæ,* ed. J. P. Migne, Paris, 1865; Idem, *Corpus byzantinae historiae. Vol. 20/I: Nicephori Gregorae byzantina historia = Nikephoroy toy Gregora Romaike istoria, vol. 1-2,* Typographia Bartholomaei Javarina, Venezia, 1729; Nichephorus Gregoras,

speaking about the fact that it was partially written on paper, partial on membrane, by different hands, offers the dimensions and a short introductive study, where he insists on the fact that there is a work with secondary relevance. At the end of the presentation, he offers the integral document, in Greek language.

The first number also contains an article of the notorious italienist Alexandru Marcu,[28] who speaks about the way how aspects of the Romanian history can be found in the Italian works of the 14th and 15th centuries. Among other aspects, he also speaks about the Catholic missionaries and the work developed by them there[29] and brings into attention some documents of the time that speak about the way how the Catholics have understood the need for a Cruciate against the Ottoman empire and the role of the Romanians from Moldavia and Wallachia in this situation. He offers there information from authors like Flavio Biondo or the comments of Enea del Piccolomini who will be later chosen as a pope, showing that the Christianity had in the investigated

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Correspondance de Nicéphore Grégoras, col. „Collection byzantine", Les Editions de Les Belles Lettres, 1927.

28 Alexandru Marcu, „Riflessi di storie rumena in opere italiane dei secoli XIV e XV", in *Ephemeris Dacoromana,* I (1923), p.338-386.

29 "As far as we are concerned, we will remember that we can very well speak of a whole series of travelers who traveled through the territory inhabited by Romanians and more particularly that near the mouths of the Danube, starting from the twelfth century. In addition to the Catholic missionaries (Domenican and Franciscan) and together with them in addition to the various legates of the Roman Curia, sent to deal with the return of the Romanian-Bulgarian population within the Catholic Church, the greatest interest is for us Venetian and Genoese merchants. from the earliest times of the Middle Ages they visited the distant ports of the so-called Mar Maggiore." *Ibidem,* p. 343-344.

period a crucial role not only in the spiritual matters, but also in the political and social ones.

The second issue will host a complex presentation of Alexandru Busuioceanu,[30] dedicated to the Christian art. Accompanied by photos of the presented material, the paintings come to bring into attention some aspects of this domain that have not been previously enough investigated. After the description of the „small church *Quo Vadis,* built on a former pagan temple,[31] he offers a detailed presentation of the Church of Saint Urban, bringing into attention his martyrdom, the history of the place and the paintings found there. The architectural description is followed by one of the inscriptions that are also analyzed[32] and the one of the paintings. Certain attempts of renovation will bring the loss of important elements,[33] fact remarked by the author who will still have 36 paintings to review, using them in order to present the work of Caggarela, an almost unknown painter, who, despite of the fact that it is almost unknown, is still relevant for the understanding of the Italian art of the 15th century. An important conclusion that the author arrives at is the fact that in the Xth and the XIth century (when the Church was firstly painted), there were important byzantine influences on the roman art and some

[30] Alex Busuioceanu, „Un ciclo di affreschi del secolo XV: S. Urbano alla Caffarella", p. 1-65.

[31] *Ibidem,* p. 1.

[32] *Ibidem,* p. 8-9.

[33] Like in 1634. About this moment, he says: "Both the underground painting and these portraits, which remained on the lower shelf of the church's frescoes, escaped completely intact during the repairs of 1634, which did not happen for the rest of the paintings, which must be examined carefully before any description." *Ibidem,* p. 13.

of them were kept, despite of the passing of the time, even later in the century that he takes into investigation.

Due to the fact that *Diplomatarium Italicum* was not yet released, the same issue of *Ephemeris* will contain an interesting collection of documents speaking not only about the history, but also about Christianity, published by Claudiu Isopescu.[34] As expected, the series will be continued in *Diplomatarium*[35] in the next year. Here, in the text that we take into attention, he will offer a series of documents accompanied by an introductive study, as the research methodology asked for such an investigation. Most of them are related with Mihai Viteazul and his activity in the end of the 16th century. Among the political aspects, the religious ones are also emphasized. Moreover, the fact that there was an interpenetration between the two sectors it is also presented. Therefore, for example, the campaign from 1595 contains also a moment when the Romanian bishop together with his delegates have asked to the nonce from Poland to intercede to the king for a help of 1500 soldiers meant to fight together with the Romanians and to stop advancing of the Turks.[36] The bishop will motivate there that the Christians will be extremely useful to the Christendom if they will not be abandoned. Due to the fact that they did not receive any help, there will be new ambassadors sent

[34] Claudio Isopescu, „Alcuni documenti inediti della fine del cinquecento", in *Ephemeris Dacoromana,* II (1924), p.460-500.

[35] Idem, „Alcuni documenti inediti della fine del cinquecento. Secondo serie", în *Diplomatarium Italicum,* I (1925), p. 378-505

[36] Idem, „Alcuni documenti inediti della fine del cinquecento", p. 467.

from an ecclesial authority to other, in an attempt to get help. Therefore, the author will note in the presentation of the list offered the fact that:

> "In the 31st document, Monsignor Malaspina writes about a new Wallachian ambassador, who had come to ask for help in the name of his patron, so that Wallachia did not fall again under the tyranny of Turco, which could have happened without the help of Polish, because the Transylvanians, although he had promised him help, did not even have the resources and forces to defend himself."[37].

The research, containing both a documentary restitution and an interpretation that places the Romanian history in the bigger context of the international one, is important and speaks about the Christianity and the way how in certain moments of the history could be used as a bridge between different states and places.

After this research, the next issue will not contain references to the Christian spirituality or legacy. The fact must be seen in relationship with the release, in 1925, of *Diplomatarium Italicum,* that will host plenty of documents in relationship with the Christian spirituality or with the history of Moldavia and Wallachia and the role of the missionaries in these spaces.

In 1930, an interesting article that will come in contact with the topic that we investigate will be the one of Ion Anton Popescu, dedicated to the so-called „Terme di Eliogabalo" from

[37] *Ibidem,* p. 473.

Via Sacra.[38] Here, after presenting some information regarding the architectural style and the different constructions that can be found there in different historical periods, the author describes also a church.[39] After presenting the suppositions regarding a certain building,[40] he proves that existed indeed such a building and even offers some critical evaluations of other researchers[41] and shows that in the history of the church existed two phases. At the end, the author also offers five plans of the building, from different sides.

Interesting references to the religion, but not to the Christianism, will offer also Gr. Florescu in the same issue,[42] when speaking about the funeral monuments from *Dacia Superior*. Later, Horia Teodoru (1894-1976)[43] will provide a complex pre-

[38] Ion Anton Popescu, „Le cosi dette Terme di Eliogabalo in Via Sacra", in *Ephemeris Dacoromana,* IV (1930), p. 1-28.

[39] *Ibidem,* p. 15-28.

[40] "This building, the last one built in this area, undoubtedly has the character of a church (of a basilica) due to the general appearance of the layout of its floor. It was identified as such when it was believed to have identified the church of S. Maria Antica or S. Cesario in Palatio, identifications that later turned out to be false. But the building in some of its parts has certain architectural peculiarities that seemed contradictory or dubious as to the identification of these ruins with a church." *Ibidem,* p. 15.

[41] „Parker recognizes two periods in this church: „The original small church of the plan of a Greek cross, which forms the first period; for us this period, as we see before, represents the second, for the aforementioned radions; while the first phase consists only of the „croissee! And from the current apse." *Ibidem,* p. 22.

[42] Gr. Florescu, „I monumenti funerari romani della „Dacia superior", in *Ephemeris Dacoromana,* IV (1930), p. 72-148.

[43] For more information about his lif, his activity and his contribution in the field of architecture and restauration of the historical monuments, but also about his studis and private life, see

sentation of the Churches with five cupolas from Calabria,[44] in the French language. Speaking about the context that brought to their discover, he will show that:

> „The earthquakes, so frequent in Southern Italy, have however spared until our days two churches with Greek cross inscribed, characteristic monuments of the classical type which was in vogue in the eleventh and the twelfth centuries from end to end. Another from the Byzantine world, in Cappadocia and Calabria. These are the Church of San Marco Rossano (Cosenza and Cattolica de Stilo - Reggio Calabria), both located at the end of the peninsula, a short distance from the eastern coast."[45]

With honesty, he brings in to debate the literature existing, showing that *Catholica* was previously mentioned in one atlas published by H. Schulz[46] and emphasizes the fact that about San Marco de Rossano, another important historian specialized in the byzantine period, author of representative books of history and archaeology[47] and friend of Nicolae Iorga, namely Charles

also: https://horia-teodoru.ro/, accessed 08. 03. 2021.

44 Horia Teodoru, „Les eglises a cinq cupoles en Calabre", p. 149-180.

45 *Ibidem,* p. 149.

46 H. W. Schulz, *Denkmaler der Kunst der Mittelalters in Unteritalien,* Dresden, 1860, pl. LXXXVIII.

47 See, for example: Charles Diehl, *Călătorii istorice și de artă,* Editura Sport-Turism, București, 1984; Idem, *Byzance: grandeur et décadence,* Les Editions de Ernest Flammarion, Paris, 1919; Idem, *Constantinople,* Librairie Renouard, Paris, 1924; Idem, *Histoire de l' Empire Byzantin,* Librairie de Auguste Picard, Paris, 1919; Idem, *Figures byzantines,* 4e édition, Librairie Armand Colin, Paris, 1909; Idem, *Excursions archèologiques en Grèce: Mycènes, Délos, Athènes, Olympie, Éleusis, Épidaure, Dodone, Tirynthe, Tanagra,* 11e édition, Librairie Armand Colin,

Diehl, mentioned also a short description of San Marco de Rossano church.[48] Using interesting paintings and church plates, accompanied by extensive descriptions, he manages to present each of them and to emphasize also the byzantine influences existing in the Church art and architecture from this area.[49]

His investigation will be continued in the next issue,[50] where Alexandru Busuioceanu will also investigate the work of Daniele de Volterra, an important painter from the 16th century, by presenting the specificity of his works and mentioning also the fact that some of his works can be encountered too in Sinaia Castle, where at the moment, there was the residence of the Romanian kings.[51]

In the 5th number of the publication, Horia Teodoru will continue his presentation dedicated to the Cruciform Churches

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Paris, 1927; Idem, *Théodora: impératrice de Byzance,* Librairie Eugène Rey, Paris, 1900; Idem, *Veneția – o republică patriciană,* Editura Națională Gh. Mecu, București, 1941; Idem, *Ravenne: ouvrage orné de 130 gravures,* Librairie Renouard, Paris, 1903; Idem, *Marile probleme ale istoriei bizantine. Figuri bizantine,* vol. 1-2, Editura Pentru Literatură, București, 1969. For more information regarding his life and activity, see also: Nicolae Bănescu, *Charles Diehl (1859-1944),* Monitorul Oficial și Imprimeriile Statului, București, 1947.

48 Charles Diehl, *L'Art Byzantin dans l'Italie Meridionale*, Librairie del'Art, Paris, 1894, p. 190 et passim.

49 "It is very rare for a Byzantine plan to present in this way even divisions. Apart from the small church of Jordignano, the group of churches published by Mr. Luigi Serra is interesting to consider from this point of view." Horia Teodoru, „Les eglises a cinq cupoles en Calabre", p. 166.

50 Horia Teodoru, „Eglises cruciformes dans l'Italie Meridionale (San Pietro D'Otrante)", p. 22-34.

51 Al. Busuioceanu, „Daniele de Volterra e la storia di un motivo pittorico", in *Ephemeris Dacoromana,* V (1932), p. 1-21.

from the Meridional Italy, offering this time a complex description, accompanied with designs and photos of the Church San Pietro D'Otrante.[52] Like the previous presentation, this one is also written in French language and contains rich comparisons with the Constantinople architecture, speaking about the influence of this space in the Italian area,[53] about the rich influences of it in Calabrian area and the ones of the investigated Church with the ones from the aforementioned space.[54] Like the previous one, this investigation is also based on a rich literature and on the personal investigations of the author and comes to offer a contribution both relevant for the historical, archaeological and architectural space, valorising in the same time important aspects of the Christian art from the Middle Age.

His work is completed with another similar one, written in the Italian language, which can be considered an attempt of monograph of the church Sant'Angelo al Monte Raparo (Basilicata).[55] The author is the Romanian architect Ștefan M. Balș (1902-1994),[56] that will later become a honorary member of the Romanian Academy. At the time he worked together with Anto-

[52] Horia Teodoru, „Eglises cruciformes dans l'Italie Meridionale (San Pietro D'Otrante)", p. 22-34.

[53] *Ibidem,* p. 32.

[54] „There are many points of resemblance between the Calabrian chapels and the small edifice which in the Land of Otranto recalled, according to legend, one of the altars erected by Saint Peter in his march towards Rome." *Ibidem,* p. 22.

[55] Ștefan M. Balș, „Sant'Angelo al Monte Raparo (Basilicata)", p. 35-56.

[56] For more information about his life and activity, see: https://stefan-bals.ro/html/Date-biografice-stefan-bals.html, accessed 08. 03. 2021.

nio Munoz at the restauration of the Church,[57] spending there two years, from 1927 until 1929[58] and had concerns both regarding the Romanian and Italian architecture, but also related with the one history of architecture.[59] Like Horia Teodoru, he will also insist on the Greek influences that existed on the Italian art. He will also place the apparition of the Basilian monks in the Italian lands in the context of the iconoclast debates and places the origins of the investigated place in the 10th century, accordingly to precise criteria.[60] The detailed description of the Church, accompanied with images and designs is also accompanied with a rich incursion in the history of the monastic life in the neighbour-

[57] „Since the opening of the artistic section with the first generation of members, in the autumn of 1925, the architects Horia Teodoru and Ion Anton Popescu were accepted to the restoration works of the church of San Giorgio in Velabro, led by the professor of Byzantine art history at the University of the capital. Italy, Antonio Munoz. Under the leadership of Munoz, the other two architects present at the Romanian School at the end of the 1920s and at the beginning of the next decade, Ștefan Balș and Em. Costescu." Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 32.

[58] *Ibidem,* p. 203.

[59] In the short medalion dedicated to him in her monograph, Veronica Turcuș will underline about his activity the following aspects: „The architect Ştefan Balş - a graduate of the School of Architecture in Bucharest - was interested in Roman and Italian architecture in general, but also in the history of architecture. As the subject of his work, Ştefan Balş opted for an attempt to restore an Italian monument, working under Antonio Muñoz to restore the churches of Santa Balbina and San Sisto, where he made the surveys and plans. He published in „Ephemeris Dacoromana", 1932, 5, the contribution of Sant'Angelo al Monte Raparo (Basilicata)." Veronica Turcuș, Școala Română din Roma (1922-1947), p. 169.

[60] „It is a church located on the slope of Mount Raparo, at the bottom of a lonely valley that flows into the Agri Valley; church founded, according to tradition, in the 10th century, by San Vitale, a Sicilian monk of the order of San Basilio." Ștefan M. Balș, „Sant'Angelo al Monte Raparo (Basilicata)", p. 35.

hood of the investigated space, fact that says many things about the concerns and the cultural level of the author.

After this research where there can be found aspects related with the Christian spirituality and culture, the number will end with three studies dedicated to the ancient history[61] and one speaking about the Middle Ages history, all of them bringing into attention aspects of originality and valorising aspects that were previously unknown by the researchers.

The sixth issue will contain another two important studies dedicated to the Christian spirituality and its relevance and one related with the Oriental cults and their presence in Dacia, written by Octavian Floca,[62] fact that proves the interest existing in spirituality and religion from the part of the researchers of the institution.

The first one will be written by the art historian Virgil Vătășianu (1902-1993), who will later become also a member of the Romanian Academy and will stay in Rome in 1930 and 1931.[63] He will offer a complex analysis of the feast of Assumption of

[61] Namely: C. Daicovici, „Gli Italici nella Provincia Dalmatia", in *Ephemeris Dacoromana,* V (1932), p. 57-122; G. Ștefan, „Armi protoistoriche sulle monete greche", in *Ephemeris Dacoromana,* V (1932), p. 123-197; Hortensia Dumitrescu, „L'eta del bronzo nel Piceno", in *Ephemeris Dacoromana,* V (1932), p. 198-330; Ștefan Pașca, „Le denominazioni personali sarto-logudoresi dei sec. XI-XIII", in *Ephemeris Dacoromana,* V (1932), p. 331-411.

[62] Oct. Floca, „I culti orientali nella Dacia", in *Ephemeris Dacoromana,* VI (1935), p. 204-239. For more information about his life and activity, see also: http://www.anuarulsargetia.ro/octavian-floca-necrolog-ioachim-lazar, accessed 08. 03. 2021.

[63] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 207.

Virgin Mary,[64] offering information regarding the history and the development of the cult of the Virgin in the Christian space,[65] with emphasis on its specificity in areas like the Syria or the Oriental areas and the way how it was reflected in the works of the authors of the first centuries of Christianity. After this analysis, both with hermeneutical and theological values, he insists on the fact that:

> "Christian art, plastically realizing most of the narratives contained in religious texts over time, naturally ended up trying to give an artistic interpretation of the legend about the Dormition. The moment chosen to illustrate the content was the Dormition itself; the scene, however, changed in the East over time, not only in appearance, but was also widely amplified, concentrating various moments of the narrative in the same representation and thus elaborating a synthetic whole. In the West, on the contrary, a whole cycle is gradually created, consisting of the following scenes: the Dormition, the Burial, the Assumption and the Coronation of the Virgin."[66]

[64] Virgil Vătășianu, „La „Dormitio Virginis", p. 1-49.

[65] „The first manifestations of a cult consecrated to the Virgin, outside the Christological feasts, can be found in the fourth century. The commitment that puts Rohault de Fleury to prove already in the first Christian century (in the year 77) a church was consecrated in Apt (diocese of Avignon), at the Assumption and well intentioned, but not sufficiently founded. H. Leclerq believes that the oldest monument that shows us a scene regarding the Assumption would be on the sarcophagus found in the basement of the church of S-ta Eugracia in Saragoza, also called the Basilicata of the XVIII Martyrs ." *Ibidem,* p. 3.

[66] *Ibidem,* p. 20.

Each cultural space will be therefore presented by the author[67] and when the context allows it, he will also offer comparisons with other religious spaces, emphasizing the influences coming from other culture. Therefore, for example, he will find a similitude with the Ancient Egyptian culture in the depicting of the soul of Mary who is received by her Son at the moment of the assumption:

> "The figuration of the soul of Mary as a mummy and therefore moldo probably an inspiration of the Egyptian Kha, a kind of spirit that resembled perfectly the man, of whom it was believed that he lived in the tomb, near the body."[68]

In the entire corpus of studies, his Virgil Vătășianu's research it is a unique element, due to the fact that neither in the previous, or in the future issues of *Ephemeris* journal, there will be found anymore such an inter-disciplinary investigation, that brings together both aspects of history, literature, history of art, hermeneutics and theology.

The next article is signed by another important architect who will later become a member of the Romanian Academy, namely Grigore Ionescu (1904-1992).[69] As a researcher in the

[67] For example, about the way how the event is represented in the Alexandrine helenism, he says that: „In the representation of the Dormition the part of Alexandrian Helenism is not too important, limiting itself to transforming the plastic forms of anthropomorphizing, the psychopmp, and to interpreting the draperies in a more natural way." *Ibidem,* p. 48.

[68] *Ibidem,* p. 40.

[69] See: https://www.oxfordartonline.com/groveart, accessed 08. 03. 2021, for more information about his activity and its value.

Romanian School in Rome, he spent there 3 years, from 1931 until 1933.[70] In the issue released in 1935, he will write about the Churches with three cupolas found in Puglia region of Italy.[71] As he will mention in the beginning of his investigation, the purpose of the study will be the one to bring together four of the most clear, perfect and ambitious churches from Bari land.[72] About them and their relevance in the context, he will say:

> „Among the churches of the basilica type with several domes, which from the end of the eleventh century to the whole of the twelfth century are scattered from one end of the Land of Bari to the other, one can distinguish a group of four, which derive one from the ‘other and that, in their special architectural structure, do not find correspondence with any church of other countries, except, always in southern Italy, of the Benedictine church of S. Maria di Calena, remained unfinished and whose remains are found on the top of the Gargano promontory.
>
> The four churches that make up this group are located, at almost equal distances from each other, along the shore of the Adriatic, from Conversano to Trani.
>
> Placed side by side, they resemble each other like sisters. In fact, the churches of S. Benedetto in Conversano,

[70] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 205.

[71] Grigore Ionescu, „Le chiese pugliesi a tre cupole”, p. 50-128.

[72] “The aim of this study is to put together and in the same light the four monuments that form the clear and perfect type of the most ambitious churches in the Land of Bari”. *Ibidem,* p. 52.

> of Ognissanti in Valrnzano, of S. Corrado, or old church, of Molfetta and of S. Francesco in Trani, have the same basilica-type plan with three naves, terminated with apses, the same roofing of the main aisles - three domes - and of the minor aisles - half barrel vaults - the same architectural structure and the same balance system."[73]

Then, his presentation will bring into attention, like the previous one, the four churches, offering images and designs together with detailed descriptions of the aspects meant to present the aspect and the structure of all the investigated buildings and in the same time to offer to the reader an image about the similitudes existent among them.

These will be the texts speaking about Christianity and its heritage that can be found in the sixth issue of *Ephemeris*. Later, the Etruscans and their art,[74] the oriental cults from Dacia,[75] the history of cities like Bovilae,[76] the investigation of authors like the exiled poet Ovidius,[77] or the aspects of art and literature from the first centuries of our Age,[78] will constitute the main concerns of the authors published there.

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[73] *Ibidem,* p. 50.

[74] Gr. Avakian, „Rilievi inediti di monumenti etruschi e romani", in *Ephemeris Dacoromana,* VI (1935), p. 129-203.

[75] Oct. Floca, „I culti orientali nella Dacia", p. 204-239.

[76] Al. Doboși, „Bovilae", in *Ephemeris Dacoromana,* VI (1935), p. 240-367.

[77] Nicolae Laslo, „Riflessi d'arte figurata nelle *Metamorfosi* di Ovidio", in *Ephemeris Dacoromana,* VI (1935), p. 368-441.

[78] Leon Diculescu, „Frammenti di estetica e di letteratura", in *Ephemeris Dacoromana,* VI (1935), p. 442-452.

The next issue will be rather poor compared with the previous one. Emil Panaitescu's editorial,[79] where the director offers an overview of the life and activity of the institution and speaks about how he developed the collective interaction thorough the excursions organised, is followed by only four studies.[80] Among them, only the one of the architect Richard Bordenache (1905-1982),[81] who spent in Rome two years and half between 1931 and 1933 both as student as an ospitant,[82] will offer a detailed study about the Normand influences on the Italian architecture,[83] taking as a case-study the Church of Holy Trinity from Venosa, an ancient Abbey with a basilical form, that arrived to its maximal

[79] Em. Panaitescu, "Prefazione" in *Ephemeris Dacoromana,* VII (1936), p. IX-XI.

[80] Namely: R. Bordenache, „La SS. Trinita di Venosa", p. 1-76; Mihail Macrea, „Un disegno inedito del Rinascimento relativo alla Colonna Traiana", in *Ephemeris Dacoromana,* VII (1936), p. 77-116; N. Lupu, „La Villa di Sette Basi sulla Via Latina", in *Ephemeris Dacoromana,* VII (1936), p. 117-188; D. Tudor, „I Cavalieri Danubiani", in *Ephemeris Dacoromana,* VII (1936), p. 189-356.

[81] Architect, originary from Botoșani, was a professor and author of several books relevant for the history of th architecture and for architecture itself. See: Richard Bordenache, Harry Stern (coord.), *Documentar analitic. Studiul ordinelor și elementelor de arhitectură clasică, Antichitatea greco-romană și Renașterea. Arhitectura Romei Antice. Arhitectura Renașterii,* Editura Tehnică, București, 1957. For more information about his life and activity, see also: Ion Mircea Enescu, „Profesorul Arhitect Richard Bordenache 28 aprilie 1905 – 14 aprilie 1982," in *Arhitectura*, XXX I (1983), no. 5 (204), p. 66-68; Ileana Kisilewicz, „Școala română din Roma. Istorie și arhitectură", p. 43; Paul Constantin, *Dicţionar universal al arhitecţilor,* Editura Ştiinţifică şi Pedagogică, Bucureşti, 1986, p. 51.

[82] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204.

[83] Ileana Kisilewicz, „Școala română din Roma. Istorie și arhitectură", p. 43.

development in the 9th century.[84] Like the other architects before him, he will use the previously written literature, designs and photos and will try to offer a complex overview putting into the larger context of the historical and theological development of the area and of the influences that had on the Abbey building, structure and organisation different events.[85]

The poverty of the seventh issue is recovered in the next one, released in 1938. Here the editorial were the director promises to offer a more detailed presentation of the activities of the school in the next issues,[86] being most probably pushed at the moment to solve other problems, is followed by six studies, most of them related with Antiquity or the period that preceded the Middle Age.[87] The architect Nicolae Cucu (1907-1994),[88] who

84 R. Bordenache, „La SS. Trinita di Venosa", p. 2.

85 For example, he notes the following: "The historical documents relating to the first, obscure period of the life of the Holy Trinity are few in number, uncertain and full of many lacunae. The construction of the main church, which should have been the largest in Apulia, went completely unnoticed; consequently, the union of two churches in one decreasing to the other is never remembered, one older and more modest, the other grandiose and left unfinished. There is never any mention of the construction of the guesthouse, albeit closely connected to the body of the minor church, and the year in which the Benedictines settled in this Abbey remains completely uncertain." *Ibidem,* p. 9.

86 Em. Panaitescu, „Prefazione", in *Ephemeris Dacoromana,* VIII (1938), p. IX.

87 Namely: Nicolae Cucu, „La casa medioevale nel Viterbese", in *Ephemeris Dacoromana,* VIII (1938), p. 1-104; Ion I. Russu, „Macedonica", in *Ephemeris Dacoromana,* VIII (1938), p.105-232; D. M. Pippidi, „Tacite et Tibere", in *Ephemeris Dacoromana,* VIII (1938), p. 233-297; H. Mihăescu, „La versione latina di Discoride", in *Ephemeris Dacoromana,* VIII (1938), p. 298-348; M. Berza, „Amalfi preducale", p. 349-444; D. Tudor, „Nuove rappresentazioni dei Cavalieri Danubiani", in *Ephemeris Dacoromana,* VIII (1938), p. 445-449.

88 Paul Constantin, *Dicţionar universal al arhitecţilor,* p. 80.

resided in Rome between 1935 and 1937,[89] will offer a detailed description of the medieval houses from Viterbo, a city in the neighbourhood of Rome, continuing his articles dedicated to different Churches that he previously published,[90] the historian Ion I. Russu (1911-1985)[91] from Cluj-Napoca, who studied the history and the classical philology from 1933 and until 1935 in Rome[92] will offer a complex investigation of the language and the ethnographical aspects defining the Macedonian people,[93] but without focusing on religion and its role in their development, the notorious archaeologist Dionisie M. Pippidi (1905-1993), who will later become a titular member of the Romanian Academy[94] will offer an investigation about Tacit and Tiberius,[95] Horia Mihăilescu will analyze the Latin version of the *Discordie,*[96] and hard-working man Mihail Berza (1907-1978),[97] coordinated in his work at

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89 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204.

90 Ileana Kisilewicz, „Școala română din Roma. Istorie și arhitectură", p. 45.

91 Authors of books of history like: Ion I. Russu, *Românii și Secuii,* Editura Științifică, București, 1990; Idem, *Daco-Geții în Imperiul Roman,* Editura Academiei Republicii Socialiste România, București, 1980.

92 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 206.

93 Ion I. Russu, „Macedonica", p. 105.

94 Cf. https://acad.ro/bdar/armembriLit.php?vidT=P, accessed 09. 08. 2021.

95 D. M. Pippidi, „Tacite et Tibere", p. 233-297.

96 H. Mihăescu, „La versione latina di Discoride", p. 298-348.

97 For more information about his life and activity, see: Andrei Pippidi, „Mihai Berza – Biografie", in Mihai Berza, *De la Mediteranee a la Mer Noire,* ed. Andrei Pippidi, Editura Istros a Muzeului Brăilei „Carol I", Brăila, 2020, p. 9-25.

the doctoral thesis dedicated to the pre-ducal city of Amalfy by Gheorghe Brătianu[98] and will study there from 1931 until 1934[99], accompanied by his wife, the artist Anna Tzigara-Berza[100], who was a painter, will offer a complex study dedicated to his field of research[101]. Previously, he was also praised by Emil Panaitescu[102] for the work done with *Diplomatarium Italicum,* where he managed to realize an exhaustive index of the documents published there.[103]

In the study dedicated to Amalfi and its history, he will speak about the dynamics of the relationships that the city developed, its maritime relevance but also about the decrease of its importance. He will underline, for example, that despite of its previous role, the support offered to the cruciate and other aspects, starting with the eleventh century, its relevance will be a secondary one:

> "For all these reasons, although Amalfi also took part in the Crusades and despite the fact that the Amalfi colony of Constantinople was found during the Latin Empire of the East, its function after the end of the 11th century is of second order."[104]

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[98] „Sa these de doctorat, en 1935, su les origines de la republique commercante d'Amalfi, pour cet eleve de Louis Haplen et Pietro Fedele, apres l'avoir ete de Georges Brătianu, pouvait presager une die d'erudit attache a l'Italie medievale." *Ibidem,* p. 9.

[99] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 203.

[100] *Ibidem,* p. 207.

[101] M. Berza, „Amalfi preducale", p. 349-444. The study was also included in: Mihai Berza, *De la Mediteranee a la Mer Noire,* p. 31-148.

[102] Em. Panaitescu, „Prefazione", în *Diplomatarium Italicum,* III (1927), p. X.

[103] M. Berza, „Indices", în *Diplomatarium Italicum,* III (1927), p. 277-421; Idem, „Indice", în *Diplomatarium Italicum,* IV (1928), p. 361-413.

[104] *Ibidem,* p. 350.

He will also insist on the fact that in the Middle Age, Amalfi and Venetia together have realized the first commercial relationships among Orient and Occident[105] and will show the role had by the Christian space in the recognition of the city and the increment of its historical relevance. Therefore, he will show that the first historical note on the city can be found in a letter of Pope Gregory the First and was related not inasmuch as expected with the theological debates, but with the longboard danger:

> "The first historical news about the city of Amalfi is found in a letter from Pope Gregory I. In January 596, the vigilant pope ordered his trusted man Antemio, rector of the patrimony of Campania, to return his sheep Pimenio, bishop of Amalfi, which had left its seat, was strongly threatened at that time by the Lombards."[106]

Later, such letters written by Popes like Adrian the First about the same danger[107] will come to testify the relevance had by the city, while the documents concerning the relationships with the Byzance will speak about the commercial activities developed by the city found in the neighbourhood of Dubrovnik. Church affairs, coming as a consequence both of communication with the aforementioned Oriental Empire as also for commercial and theological reasons will be also emphasized by Mihail Berza. Therefore, he will speak about topics like the excommunication

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[105] „Amalfi, together with Venice, created the first trade relations between the West and the East in the Middle Ages, which later had a great influence on the economic and social development of Western Europe and gave Europe its first maritime law." *Ibidem,* p. 351.

[106] *Ibidem,* p. 352.

[107] *Ibidem,* p. 353.

of the bishop Athanasius of Napoli[108], in which the city was deeply implied. The complex presentation of the aforementioned historian will be accompanied by the one of the archaeologist Dumitru Tudor (1808-1982),[109] who studied in Rome between 1933 and 1935[110], who will speak about the representations of the Danubian Cavaliers,[111] which is in fact a continuation of a work started in a previous number.

The next issue, namely the 9th one, will be released in 1940. In its editorial, the director will emphasize, with satisfaction the fact that, due to the sustained efforts, the institution managed both to release the 4th number of *Diplomatarium Italicum* (in fact the last that will be published), one year before and now *Ephemeris* was also available for the readers.[112] The six studies hosted

[108] *Ibidem,* p. 401.

[109] Dumitru Tudor was an archeologist and a numismat known for his activity in the research field. As a form of recognition for his activity, he received „Vasile Pârvan" Prize of the Romanian Academy in 1937, 1940 and 1942. He was also a professor and for a few years the dean of the Faculty of History from Bucharest University. For more information about his life and activity, see also: https://www.cafeneauapolitica.ro/cine-a-fost-mehedinteanul-dumitru-tudor-premiat-de-academia-romana-si-ce-a-facut-pentru-turnu-severin-si-oltenia/, accessed 09. 03. 2021.

[110] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 207.

[111] D. Tudor, „Nuove rappresentazioni dei Cavalieri Danubiani", p. 445-449.

[112] "At the end of the year 1939, the fourth volume of our series of historical publications, the Diplomatarium Italicum, was released, containing studies and documents collected in the Italian archives.

In exceptional conditions we were able to continue our activity this year and now the IX volume of the Ephemeris Dacoromana collection appears." Em. Panaitescu, „Prefazione", in *Ephemeris Dacoromana,* IX (1940), p. IX.

there will come to approach a complex thematic area and to offer information both about the history of Christianity, as it can be seen in the monuments left in different areas of the world from the first centuries of its existence,[113] about the military and political organization of the Roman Empire from Gracchus to Augustus,[114] about the Latin writings found in the Romanian space,[115] the ethnographic value of the Istro-Romanian folkloric songs,[116] or the relationships between different important personalities from the Middle Age and their perception about the Romanians.[117]

The issue is opened by an article signed by the archaeologist Emil Condurachi (1912-1987)[118], who was the student of the school from 1935 and until 1937[119] and will later became a titular member of the Romanian Academy.[120] There the author insists

113 E. Condurachi, „Monumenti cristiani nell'Illirico", p. 1-118.

114 Leon Țopa, „La relazione tra la forma di governo e l'organizzzione militare dai Gracci ad Augusto", in *Ephemeris Dacoromana,* IX (1940), p. 119-180.

115 D. Ciurea, „Le scriiture latine nei Paesi Romeni", in *Ephemeris Dacoromana,* IX (1940), p. 181-242.

116 Petru Iroaie, „Il canto popolare istroromeno", in *Ephemeris Dacoromana,* IX (1940), p. 243-349.

117 T. Onciulescu, „G. Vegezzi-Ruscalla e i Romeni", in *Ephemeris Dacoromana,* IX (1940), p. 351-445.

118 For more information about his life and activity, see: Mircea Petrescu-Dîmbovița, „Academicianul Emil Condurachi la 90 de ani de la naștere", in *Cercetări arheologice,* 12 (2003), no. 4, p. 20-26; Idem, „Academicianul Emil Condurachi – organizator al vieţii ştiinţifice", in *Bârladul,* II (1997), no. 5, p. 2; Idem, „Academicianul Emil Condurachi. Omul şi opera", în *ARMSŞIA,* 4th series, XXII (1997), p. 117-123.

119 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204.

120 http://acad.ro/bdar/armembriLit.php?vidT=C, accessed 10. 03. 2021.

from the beginning on the fact that the written historical sources dedicated to the antic Christianity from Illyricum have received, due to the historians, their real valorisation,[121] while the research of historians like Vasile Pârvan[122] come to bring into attention important aspects of the problematic. Still, there will be important sources related with the topic that could be brought into attention in this research. For this reason the author will chose to split his presentation into two sections, one dedicated to the epigraphs and other to the monuments.[123] Like other researchers, Condurachi will place too his investigation in the larger context of the spreading of the Christianism in that geographical area and will speak about the evidences left. Comparing different sources, he arrives at the conclusion that the Christianity was spread in this area from early times and came together with heresies like the Manicheism:

> "The inscription is prior to Diocletian's edition of 296 against Manichaeism, after which such a profession of faith would have been more difficult. The first of its kind in the Roman Empire, this inscription proves that the young Manichean was not alone in her heresy on the eastern shore of the Adriatic."[124]

[121] „The written sources on the origins of Christianity in ancient Illyrian have received their just historical value following the minute criticism to which they have been subjected. Discussing point by point the numerous, but often dubious information, preserved for us by the various contemporary or later writings, the studies of H. Delahaye and J. Zeiller allow us today to know, as far as possible, the origins and historical evolution of Christianity during the first centuries in Dalmatia and on the banks of the Danube." E. Condurachi, „Monumenti cristiani nell'Illirico", p. 1.

[122] Cf. Vasile Pârvan, *Contribuţii epigrafice la istoria creştinismului daco-roman,* Atelierele Grafice Socec & Co., București, 1911.

[123] E. Condurachi, „Monumenti cristiani nell'Illirico", p. 1.

[124] *Ibidem,* p. 5.

The martyrs and their suffering as it is reflected in the epigraphical documents, can be also found among the presented aspects,[125] together with elements like the relationships between the communities, the influences in the Christian art that existed from a region to the other[126], the social status of the ones who embraced the new religion or other similar aspects.

The second part of the investigation comes to speak about the monuments and it is accompanied, as expected, also by illustrations. Moreover, using a rich foreign literature, the author compares what he found with other similar testimonies from other parts of the world, showing on one side how the new religion spread, despite of all prohibitions and determined the apparition of a certain brand, with a rich specificity all around the world.

Some references to the Christianity and its relevance can be also found in the study published by the philologist Dimitrie Ciurea, who was a student of the Romanian School in Rome be-

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[125] For example, he shows that: „To the bishopric of S. Venanzio, whose end we cannot specify, follow that of S. Domnio, doubled by popular tradition and placed, for anachronism, in the era of Trajan. St. Domnio however suffered martyrdom in the time of Diocletian, probably around 304. A fragment of a pluteus recalls his memory: *(Deposi) t (io) Domn (ionis episcopi di) e e IV Idu (s Apriles)*. Another inscription shows him with his nephew and successor: *Depositus Primus Episcopus XII Kal (endas) Febr (uarias), nepos Domniones martores." Ibidem,* p. 9.

[126] For exemple, he insisted on the fact that the oriental elements were reinforced in the sixth century in the Christian art: "In the sixth century there was a strengthening of these Eastern Christian elements. In the narthex of the cemetery basilica of Manastirine, added at this time, three epigraphs have been found, of which the first is Greek ..., the second Bibingue, belonging to Teodoracio, son of the Euphrasius comite ..., while the third is Latin ... These three late inscriptions prove that Christian elements of various origins continued to mix in Salona even on the decline of the sixth century ." *Ibidem*, p. 15.

tween 1937 and 1939.[127] He will offer there a complex philological analysis of the Latin writings that could be found in the Romanian countries in the first millennial of our era.[128] Among the examples meant to illustrate the use of different types of characters, he speaks about *„Christian writings with rustic capital"*[129] and offers examples from the Christian area (like the epigraphical ones).

Those will be in fact the last articles speaking about Christianity and its relevance, that can be found in the first series of *Ephemeris Dacoromana*. Its last issue, forwarded by its new director, Scarlat Lambrino,[130] will host only two big studies, one of Bucur Mitrea[131] and the other of Constantin Vicol.[132] The first one will speak about one of the

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[127] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

[128] D. Ciurea, „Le scriiture latine nei Paesi Romeni", p. 181-242.

[129] *Ibidem,* p. 202.

[130] Scarlat Lambrino, „Prefazione", in *Ephemeris Dacoromana,* X (1943), p. IX-XI.

[131] Bucur Mitrea, „Penetrazione commerciale e circolazione monetaria nella Dacia prima della Conquista", in *Ephemeris Dacoromana,* X (1943), p. 3-154. Bucur Mitrea (1909-1995) was the director of the Cabinet of Numismatics of the Archeological Institute from Bucharest and studied in Rome between 1936 and 1938. Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 206. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021. For more information about his life and activity, see also: https://www.numismaticaoctavianiliescu.ro/images/as/009_Istoria_numismaticii_ro/065_Bucur_Mitrea_1996.pdf, accessed 11. 03. 2021.

[132] Constantin Vicol, „Cicerone espositore e critico dell'epicureismo", in *Ephemeris Dacoromana,* X (1943), p.157-347. Constantin Vicol studied classical philology in Rome between 1940 and 1942. Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 207.

topics that he was specialized in, due to the fact that he was a numismatic, namely about the commercial activities and circulation of the coins in Dacia before the Roman conquer, while the second one will analyze the work of Cicero from the point of view of his conception regarding the epicures, underlining both the aspects that will bring him close to them and the ones that will transform him in a philosopher having disagreements with this category of people.

As it can be seen, although there was not a specifically concern of the authors of *Ephemeris Dacoromana,* Christianity, its relevance and its spirituality will constitute an approached topic in its first series. Archeologists will emphasize the way how its penetration can be found in the epigraphs and monuments, while the historians will approach different topics related with the written sources and the philologists will insist on the way how the language and the culture were influenced by it. An interesting aspect is the interest of the architects for the Christian space and the way how it shifted the history of the constructions in the cult space, but also the way how they manage to demonstrate the Byzantine influences existing in areas like the Calabrian one.

2. 2. Diplomatarium Italicum

Although it has only 20 studies published in the 4th issues released between 1925 and 1939, *Diplomatarium Italicum* hosts more articles related with our topic than *Ephemeris*. The reason is simple. Being a journal dedicated to the documents and to the archivist work, will come closer to the history of the Catholic and Orthodox Churches, with the one of the Romanian Medieval states or with the aspects that could be, not without a small fear, classified as part of the political theology.

As the editor will underline in the first editorial of the journal, published in 1925, due to the rich archaeological and architectural content of the first publication of the Romanian School in Rome, this one was intended to be the historical one and to have a complementary activity with it:

> "*Diplomatarium* will in fact be the historical yearbook of the School, alongside the first yearbook, archaeological, which continues its series, specializing however in the studies of classical antiquities and general history of the arts."[133]

Despite of its purpose to be a historical yearbook, the journal will also contain articles that can be linked with the area of

[133] Vasile Pârvan, „Proemio" în *Diplomatarium Italicum,* I (1925), p. V.

literature, philological research or philosophy. For example, the Romanian literary criticist G. Gălinescu (1899-1965) who will study in Rome between 1924 and 1926 in the philological area,[134] being recommended most probably by the professor Ramiro Ortiz[135], who in a certain moment will also have a correspondence with Vasile Pârvan about one of his works,[136] will publish two studies in the series of the journal. The first one is dedicated to the Italian Catholic Missionaries in Moldavian lands in the 17th and 18th centuries.[137] Here, as he will mention in the beginning of his investigation, the author will offer some unpublished information regarding the complex landscape of the Catholic propaganda in the Romanian Principates,[138] offering a completion of some previous studies published by authors like Nicolae Iorga. As

[134] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 12. 03. 2021. For more information about his life and activity, see also: Viorel Alecu, *Opera literară a lui George Călinescu,* Editura Albatros, București, 1974; Ion Bălu, *G. Călinescu (1899-1965) – biobibliografie,* Editura Științifică și Enciclopedică, București,1975; Idem, *G. Călinescu – spectacolul personalității,* Editura Fundației Culturale Ideea Europeană, București, 2004.

[135] Ramiro Ortiz (1879-1947) was an Italian historian of literature and professor in University of Bucharest, where he studied italineistic and comparatist literature. In 1934, he became an honorary member of the Romanian Academy. He was one of the most important mentors of George Călinescu.

[136] Vasile Pârvan, *Corespondență și acte*, p. 272-273.

[137] Gh. Călinescu, „Alcumi missionari cattolici italiani nella Moldavia nei seoli XVII e XVIII", în *Diplomatarium Italicum,* I (1925), p. 1-223.

[138] "From a broader image on Catholic propaganda in the Danubian principalities during the past centuries, based above all on unpublished material, we detach for now these few pages, which concern in a special way the contact of the Romanian countries with Italy, through the Catholic missionaries." *Ibidem,* p. 1.

a general consideration of his approach, Călinescu shows in the beginning of his work that:

> "The interest of Propaganda for the Principalities became increasingly growing and in Moldavia from the seventeenth century onwards the Bishops of Bacău followed one another almost regularly, with an obligation, not respected, however, to reside in Moldavia and create a seminary and a pawnshop. But if usually the Bishops do not stay and prefer to stay in Poland, this is due to the extreme poverty of the country, made in this way by the continuous raids of the troops, and even the missionaries try to escape as soon as possible, as soon as the three years are over."[139]

Then the activity of missionaries like Vito Piluzio, their notes and conclusions[140] will constitute the basis of the investigation and later, *in extenso,* their content will be published in the appendix of the article. The international context and events like the peace from Belgrade (1739)[141] is also well emphasized and put into relationship with the social and cultural realities of the time and with the activity of the missionaries. Therefore, for example, speaking about the aforementioned event, he underlines the fact that:

> "The last war that afflicted Moldova in the period of time that we are dealing with in this study was that between the Turks and

[139] *Ibidem,* p. 3.

[140] Like: "When in 1653, the date on which our study began, Vito Piluzio crossed the borders of Moldavia, he found the procincia in the throes of serious turbulence." *Ibidem,* p. 3.

[141] For more information about this conflict, like also about the other between the Russians and Ottomans and the peaces that followed, see also: Ivan Părvev, *Habsburgs and Ottomans between Vienna and Belgrade*, Columbia University Press, New York, 1995.

> the Russians, also helped by the Austrians. The Russians occupied the province, which they then had to leave when the peace of Belgrade was concluded (1739). The missionary Manzi, Prefect of the Missions from 1746 onwards, gives us some information about the state of the country in general and the missions in particular during that war. A fight between the Turks and the Austrians ended with the defeat of the latter after the death of Count Orsetti from Lucca, who was then honourably buried by our missionary. The fire caused by the Janissaries in Galați also caused damage to the Catholic church of that city."[142]

Despite all the troubles, the Catholic missionaries from the Moldavian lands managed to have good results and to accomplish at least partially their tasks. Therefore, in 1636, they will have two Catholic churches, one in stone and another in wood,[143] they will also try to establish relationships with the Orthodox and with the exponential of the political class and the local rulers of the time. All these aspects are emphasized in the detailed introductive study of 92 pages and then continued by the documents from the appendix.

Călinescu's study is continued by the one of Virginia Vasiliu that will work on the auxiliary sciences of the history[144]

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[142] Gh. Călinescu, „Alcumi missionari cattolici italiani nella Moldavia nei seoli XVII e XVIII", p. 15.

[143] "In the year 1636, Friar Benedetto Emanuele Remondi of Milan, a Missionary in Moldavia, found in Bacău, where the episcopal residence was, two churches, one made of stone and the other of wood" made of boards ! In all, there were only 40 families of Catholic Hungarians, a number that seems to us somewhat lower than reality." *Ibidem,* p. 16.

[144] Veronica Turcuș, Școala Română din Roma (1922-1947), p. 46.

(as a profesion she was specialised in Medieval History and came from Iassy University), who studied in Rome between 1924-1926.[145] She will work on the aspects related with the Romanian history that can be found in archives like the one of the City of Rome dating from the XVIth and XVIIth centuries.[146] One of the personalities that she will pay attention will be the cardinal Virginio Orsini, who will be promoted by the Pope Urban the VIIIth as the protector cardinal of the Polish Kingdom.[147] In this context, she will investigate the documents found (written in Latin language), that will be later published in the appendix of her investigation. Her research is important both for the information regarding the Church affairs that she brings there, but also for the ones related with Mihai Viteazul and his activity[148] or about the situation of the Romanian lands at the end of the 17th and the beginning of 18th century.

The next study is written by a man that not only studied in Rome between 1924 and 1926, topics from the Medieval history,[149] but also militated after the return from Rome, using his

[145] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 207. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 12. 03. 2021.

[146] Virginia Vasiliu, „Miscellanea di piccole notizie, riguardanti la storia romena dei secoli XVI e XVII", în *Diplomatarium Italicum,* I (1925), p. 224-258.

[147] "The municipal archive of Rome preserves the family papers of the ancient Roman Orsini chest, including the correspondence addressed to Cardinal Virginio Orsini promoted in 1641, by Pope Urban VIII, to the rank of cardinal protector of the Polish kingdom." *Ibidem,* p. 224.

[148] *Ibidem,* p. 231-241.

[149] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 204. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, ac-

relationships of friendship with historians like Ioan Lupaș, for the supplementation of the founds of research in areas like the archaeological field.[150] In the first issue of *Diplomatarium Italicum,* he will publish a study about the notes of Claudio Rangoni, who was a bishop of Reggio-Emilia and nonce in Poland between 1599-1605.[151] After presenting the aspects related with the expansion of Ottomans in Balkans and the Romanian Medieval Kingdoms, he also speaks about the activity and the biography of the evocated one. He insists on the qualities that defined the Italian prelate that brought him close to the Polish king[152] and on the fact that the information offered in his documentary restitution are also related with the life and activity of important Romanian personalities like Prince Mihai Viteazul. In the end of the introductive study, he also specifies the fact that:

> "Rangoni's letters-dispatches, which will be published here, are registered in the Borghese Fund of the Vatican Archives and are largely addressed to Cardinal Cinzio Aldobrandini, also known as Cardinal San Giorgio. They are

cessed 12. 03. 2021.

150 "By virtue of this friendship, having just returned from Rome in the autumn of 1926, Nicolae Buta supported, in addition to his mentor, Professor Ioan Lupaş, then Minister in the Averescu government, Constantin Daicoviciu's request to obtain an additional research fund to study the way of organizing the surveillance of historical monuments in Italy." Veronica Turcuș, Școala Română din Roma (1922-1947), p. 86.

151 Nicolae Buta, „I ragguagli di Claudio Rangoni, Vescovo di Reggio-Emilia e Nunzio in Polonia dal 1599-1605", în *Diplomatarium Italicum,* I (1925), p. 259-377.

152 "Claudio Ragnoni brought with him to Poland the refinement of his noble lineage, the experience of chancellery and aristocratic customs; sometimes he becomes a "grateful person" of the Polish King". *Ibidem,* p. 261.

> also rarely destined to the Cardinal Pietro Aldobrandini, "the first grandson" of Pope Clement VIII."[153]

His detailed presentation is accompanied by a long list of documents that come to speak to the scientific space about the history of Romania in the Medieval times and about the way how the Catholic Church influenced its evolution.

His research is followed by the one of the aforementioned Claudiu Isopescu.[154] In fact he continues there to emphasize the series of documents published in the issue from 1924 from *Ephemeris Dacoromana.[155]* The 94 documents offered there, written both in Latin or Italian languages, are extracted, as he will confess, from *Borghese Found[156]*, and they also speak about the epoch of Mihai Viteazul. Notable is also the fact that the author works in a very modern way and decides to include, at the end of his presentation an index that could guide the reader to seek for information or for a document from a specific year and who has not enough time to read the entire presentation or each paper transcript by him there.

The second issue of *Diplomataricum,* released in 1926, contains also interesting passages about Christian spirituality and its relevance for the history and culture of the European space. Even from the beginning, the director of the Romanian

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153 *Ibidem,* p. 262.

154 Claudio Isopescu, „Alcuni documenti inediti della fine del cinquecento. Secondo serie", p. 378-505.

155 Idem, „Alcuni documenti inediti della fine del cinquecento", p.460-500.

156 Idem, „Alcuni documenti inediti della fine del cinquecento. Secondo serie", p. 378.

School in Rome insists on the fact that:

> „In its centuries-old struggle against the Infidels, the Rome of the Popes had, with respect to this People of Latin origin, a permanent political preoccupation, alongside the hope of one day converting them to their faith. Hence the numerous and very interesting reports around the Romanian countries, due to the Catholic missionaries resident there, and which refer not only to ecclesiastical and confessional issues, but also to political, social and cultural ones, for which they often reveal primary data. importance”[157].

Later, among other aspects, like to thank to Nicolae Iorga for his reviews or to Alexandru Marcu for the corrections of the Italian version of the texts, he will insists on the fact that the archives from Rome and among them, especially the ones of *Propaganda Fide* office, host a huge amount of material, that must be valorized[158] and will bring clarifications about the Romanian history.

His introductive words are continued by the study of Virginia Vasiliu, who offered also an interesting documentary restitution in the first issue of publication. Here, she speaks about the relationships existing between the Moldavian Kingdom and the Papal Curia between 1606 and 1620, offering information de-

[157] Em. Panaitescu, „Prefazione”, în *Diplomatarium Italicum,* II (1926), p. 8.

[158] “The archives of Italy and especially those of Rome, that is, in the first place the Archives of the” Propaganda Fide “still preserve an immense material, which will certainly contribute to clarifying and clarifying many of the problems concerning Eastern Romanism and the history of the Romanian people .” *Ibidem,* p. 9.

livered to Rome by the Poland nunciature and kept in the Vatican Archives[159] and speaking about aspects like how Prince Petru Șchiopul (Peter the Lame) have opened Moldavia to the Jesuit Propaganda. Aspects about the way how the Italianized Albanese Bartolomeo Bruti[160] has been sent there to develop the propaganda and to convince the leaders to embrace the Catholicism,[161] but also the description of the situation of that confession in the aforementioned lands.[162]

The story of life of Geronimo Arsengo,[163] the one of his delegations in Constantinople, Bulgaria or other lands, where the

[159] "Under this title I propose to examine the news with regard to Moldova collected from the pages of the registers containing the correspondence of the Polish nunciature in those years. These registers remained long out of the Vatican Archives, as they were confused with the personal papers of State Cardinal Scipione Borghese, the favourite nephew of Pope Paul V, who enriched the archives of the aristocratic family." Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", în *Diplomatarium Italicum,* II (1926), p. 1.

[160] For more information about his life and activity on these lands, see also: Sorin Ovidiu Bulboacă, *Bartolomeo Brutti în Moldova – politică, diplomație și religie,* „Vasile Goldiș" University Press, Arad, 2006.

[161] Task that will be later transferred to the nounce. Cf. Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", p. 2.

[162] Thus, the shows that in the time of Ieremia Movilă there was a nuncio who resided in Bacău, in the convent existing there, named Bernardo Quirini. He died in 1604. In his place he was nominated under pressure from the ruler, Geronimo Arsengo, vicar of Moldavia, who was a Franciscan and had been here for many years. Greek, originally from Chios, had several visits and delegations to exotic locations such as Constantinople (between 1580 and 1581), where he was commissioned to visit Catholics here. *Ibidem,* p. 2. For more information about his life and activity, see also: Emil Dumea, *Istoria Bisericii Catolice din Moldova,* Editura Sapienția, Iași, 2006, p. 55-57.

[163] Cf. Nicolae Iorga, *Breve storia dei Rumeni con speciale considerazione delle relazioni coll'Italia,* „Lega di Cultura" Rumena, Bucarest, 1911, p. 99.

bishop of Nona sent him to offer information about the history of the Catholics from there, but also establishes relationships with the local leaders,[164] but also the one of Bernardino Quirini, who will be also Catholic bishop of Argeș[165] and of Moldavian lands, are reconstructed on the basis of documents. Virginia Vasiliu therefore brings into attention in an easy and pleasant text to read the way how the last one arrived in 1587 in Moldavia, being nominated as bishop of those lands and instituted as a vicar by Alexandru Comuleu[166] with the agreement of the prince of Moldavia (but not presented to his office before 1597 and therefore replaced *ad interim* by others),[167] the way how the return of Ieremia Movilă on the Moldavian throne brought again in the first place Geronimo Arsengo, who in 1597, was travelling to Italy together with his provincial father[168] or the way how the last one managed to leave in peace with his superior, to whom he was a counter-candidate, until his end.

In the context of a Tatar invasion (event that was not something quite new in those lands), Quirini will be killed and this time, Arsengo will be again suggested as a bishop, with the

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[164] Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", p. 2.

[165] Chiril Karalevskij, „Bernardino Quirini episcop de Argeș", în *Revista Catolică,* 2 (1915), p. 200-201.

[166] Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", p. 3.

[167] *Ibidem,* p. 3.

[168] „Arsengo - Undertook a trip to Italy, from where I return in 1597, with papal letters for his prince. He had gone there together with the Fr Provincial of the East to take part in the Franciscan chapter held in Viterbo. " *Ibidem,* p. 4.

residence in Bacău.[169] Unfortunately, the death of pope Clement VIII will bring a new delay in the question of his nomination, but in the end with all the attempts of the Polish diplomacy to made Arsengo to not be elected. Cardinal Borghese will have, as the researcher underline, an important world to say in its solving.[170] Finally, she shows how on 17th of September 1607 the nomination will be made and he will become a bishop, occupying this chair until 1610, when according to all the probabilities, in the beginning of the year, he dies.

After presenting these affairs, she speaks also about the way how the Holy See sees the election of Mihai Viteazul on the throne of Wallachia,[171] about the conflicts between Franciscans and Jesuits, but also about the way how during the time, the situation of the Catholics will change under the pressure of time[172]. The long and well-documented introduction is followed by the

[169] Cf. Daniela Hadîrca, „Misionarismul în serviciul diplomației. Misiunile Catolice în Țara Moldovei și Țara Românească în primele decenii ale secolului al XVII-lea", în *Akademos,* 3 (2019), p. 80.

[170] "The affair of the appointment to the Moldovan bishopric reaches safe hands: Cardinal Borghese makes it his own. He notifies this on 24 March and the nuncio takes it upon himself to calm Geronimo Arsengo with the good news. The good friar had already lost his patience and without waiting in Noldavia he presented himself in August in Krakow, where he hoped to find the nomination papers. He had forgotten the slowness of the papal curia." Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", p. 9.

[171] *Ibidem,* p. 12.

[172] For example, she shows that: "Between the years 1606-1620 - the bishopric of Bacău was the center of the Catholic reorganization in Moldavia and to respond to the ideas of the counter-reform, which had presided over its creation, it was placed under the direct authority of the Holy See, metiante the representative closer, the nuncio of Poland." *Ibidem,* p. 21.

documents, that come to speak directly about the events and are segmented in 7 big categories. Like the previous study, this one contains also an index, useful in that moment, but also for the contemporary researchers.

The number is later continued by a big research of Nicolae Buta[173], who speaks these time directly about Mihai Viteazul and his epoch. The introduction is a very short one (about one page)[174], the author preferring to speak less than to let the documents to reconstruct an age and its flavour thorough the information offered. The 473 documents, extracted also mostly from *Propaganda Fide* archives and dated between 1599-1603, that emphasizes the way how the Holy See understood the work and the activity of the Wallachian prince, are mostly in Latin. Another important difference that can be seen compared with the previous study that he published in the first issue of *Diplomatarium Italicum,* is the lack of index of documents, that will arrive only in the last two issues of the series.

In the same issue, Gh. Călinescu comes also to speak about the missionaries and the Romanian lands, offering a research that covers almost two centuries of history and is accompanied by 182 documents, written and sent between 1623 and 1784.[175] The introductive study is a rich one and brings into attention

[173] Nicolae Buta, „I Paesi Romeni in una serie di „Avissi" della fine del Cinquecento", în *Diplomatarium Italicum,* II (1926), p. 72-304.

[174] *Ibidem,* p. 72-73.

[175] Gh. Călinescu, „Altre notizie sui missionari cattolici nei Paesi romeni", in *Diplomatarium Italicum,* II (1926), p. 327-514.

the life and activity of the Franciscan[176] Andrea Bogoslavich[177], who was seen in 1623 in Moldavian lands by the Pope Gregory the XV and *Propaganda fide* office, as a prefect of the Catholic missions in these lands, who was, according to the sources, the first missionary sent in Moldavia,[178] the one of Bartolommeo Montalti[179] or the one of Carlo Maria Leonardi, sent as prefect of congregation in 1749 in Moldavia,[180] who unfortunately ruled the

[176] István György Tóth, „Missions and Missionaries among the Csángó Hungarians in Moldova in the 17th Century," in *Minorities Research,* VII (2005), p. 145, available at: http://epa.oszk.hu/00400/00463/00007/pdf/140_toth.pdf, accessed 16. 03. 2021.

[177] For more information about his life and activity, see also: Daniela Hadîrca, „Misionarismul în serviciul diplomației. Misiunile Catolice în Țara Moldovei și Țara Românească în primele decenii ale secolului al XVII-lea", p. 81 (where there can be found a brief overview of his missionary activity in the Moldavian lands and of its achievements); Gheorghe Diaconu, „Contribuţii la cunoaşterea culturii medievale de la Suceava în veacurile XV— XVI," in *Materiale și Cercetări Arheologice,* 6 (1959), p. 913-924; Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 59; Bonaventura Morariu, *La missione dei Frati minori conventuali* in Moldavia e Valacchia nel suo primo periodo, 1623-50, Miscellanea francescana, Roma, 1962.

[178] Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 59. Cf. Gh. Călinescu, „Altre notizie sui missionari cattolici nei Paesi romeni", p. 305.

[179] Who was also a man that created troubles to the prefect of the congregation in his times (namely the second half of the 18th century, as Father Emil Dumea shows: "Father Martinotti's prefecture was disturbed due to disagreements with some missionaries, namely Francisc Minotto, Iosif Bonoli and Bartolomeu Montaldi, who were eager to lead the mission. They were spreading accusations against the prefect, and Borioli, the prefect, had to be removed from the mission because he did not want to leave." Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 104.

[180] "At the beginning of the year 1749 a new prefect, Carlo Maria Leonardi, came to Moldavia, who still found Manzi (" my father ancestor ") to whom he delivered letters to take to Rome. But apart from the requests he makes to get Fr Giamaglia back, considered as chaplain by the family of the Ferrati of Șarfalău, there is no other news about him; since in the same year, towards autumn, he died." Gh. Călinescu, „Altre notizie sui missionari cattolici nei Paesi romeni", p. 317.

mission only for one year, because in the next one he died[181] or the one of Bonaventura Carenzi[182], bishop in Moldavia between 1808 and 1814,[183] who also developed a rich activity in this lands. Using information provided by the documents, Călinescu offers an overview of their life, activity and on the role played by their work both in the history of the Christianity in the investigated lands, but also of the political implication of their role, showing the fact that in those times, the two areas, the political and the religious one, where not clearly separated, and their interferences have also impacted the social or the cultural life.

The next issue of *Diplomatarium Italicum,* opened like the previous ones by a foreword written by the director Em. Panaitescu[184] and accompanied by the index realized by Mihail Berza,[185] brings into attention of the reader another four studies, containing also unpublished information, extracted from the documents found in Vatican archives. As Panaitescu will show in the introduction, where he also summarizes the content of the issue[186],

181 Bonaventura Morariu, *La missione dei Frati minori conventuali* in Moldavia e Valacchia nel suo primo periodo, 1623-50, p. 15; Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 92.

182 Gh. Călinescu, „Altre notizie sui missionari cattolici nei Paesi romeni", p. 324.

183 Cf. Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 118-119. For more information about his life, activity and mission, see also: Petru Tocănel, *Storia della Chiesa Cattolica in Romania,* vol. 2, Edizioni Messagero, Padova, 1965.

184 Em. Panaitescu, „Prefazione", în *Diplomatarium Italicum,* III (1927), p. IX-XI.

185 M. Berza, „Indices", 277-421.

186 Showing among other aspects that: "The two studies conducted on the basis of the documents taken from the Vatican Archives - *The dispute between Gabriele Bathori and Radu* Șerban seen by the Court of Vienna and *New contributions on the Vaevoda Gaspare Graziani and the Turkish-Polish War of 1621* - are due, in large part to the information obtained from the reports

the sources of the investigation will change there.[187]

The first research, dedicated to Despot, Prince of Moldavia[188], is signed by Constantin Radu, who according to Vasile Pârvan that recommended him for Rome[189], had a degree in letters and was also a historian[190] who studied there in the field of history between 1926 and 1928,[191] the second one, that speaks about the way how the debate between Gabriel Bathori and Radu Șerban was reflected in the documents released by Wien court,[192] written by Ioan Moga,[193]

of the nunciatures of said neighboring countries; these news have been integrated with a series of similar ones, found in various foundations ." Em. Panaitescu, „Prefazione", p. IX.

[187] "In this volume the most abundant harvest was not provided by the missions, as in the first two previous ones, but by the nunciatures of the countries bordering the ancient Romanian Principalities, Moldavia and Wallachia." *Ibidem,* p. IX.

[188] Constantin Radu, „Vita Despoti Principis Moldaviae", in *Diplomatarium Italicum,* III (1927), p. 1-41.

[189] Moreover, as Veronica Turcuș shows: "Constantin Radu - graduate of the University of Bucharest, literate - turned from Pârvan's urging to archival research on the Movileşti era, then of Matei Basarab and Vasile Lupu." Veronica Turcuș, Școala Română din Roma (1922-1947), p. 166.

[190] Vasile Pârvan, *Corespondență și acte*, p. 291.

[191] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,*p. 206; http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

[192] Ioan Moga, „La contesa tra Gabriele Bathori e Radu Șerban vista dalla Corte di Vienna", in *Diplomatarium Italicum,* III (1927), p. 42-125.

[193] About his activity in Rome, Veronica Turcuș offers a detailed overview showing that: „Anton Mesrobeanu, a graduate of the University of Iași and Ioan Moga from Cluj attended in those years exclusively the studies of Romanian history. Both attended the palaeography course held at the Vatican and attended the Archivio Segreto Vaticano. If Mesrobeanu followed the time of Mihai Viteazul, but also the periods of Matei Basarab, Vasile Lupu, Constantin Şerban Basarab and Gheorghe Ștefan, the consistent work orienting it towards the reign of Gaspar Gratiani, Ioan

while Anton Mesrobeanu[194] will offer new contributions regarding the prince Gaspar Graziani and the war between Turks and Polish people from 1621.[195] The issue will be closed by the re-

Moga studied at the Archive and Manuscript Hall of the Apostolic Library The Vatican, identifying the documents of the correspondence in Vienna and Prague of the papal nuncio Placido de Mara, regarding Radu Şerban Basarab's relations with the Imperial Court in 1609-1614 (the subject of his first work, published under the title La contesa tra Gabriele Báthori e Radu Şerban vista dalla Corte di Vienna in "Diplomatarium Italicum", 1934, 3), transcribing notices from the fund "Urbinates latini" about the events in Wallachia and Moldova from 1606-1616 and copying part of the correspondence of the papal nuncio Cesare Baroffi, from the fund of the Polish nunciature , about the reign of Constantin Movilă (1607-1611) (see the material published in the "Yearbook of the Institute of National History", Cluj, 1926 -1927, 4, under the title Documents regarding the reign of Constantin Movilă). In the second year of his internship in Rome, Ioan Moga focused on a topic regarding the Turkish-Polish wars and the Romanian lords between 1671-1695, the informative basis for this approach being the correspondence, kept at the Archivio Segreto Vaticano, of four apostolic weddings in Poland and that of Tomaso Talenti, King Sobieski's secretary, Moga intending to extend the research until 1711 (published in Cluj, in the "Yearbook of the Institute of National History", 1931-1935, 6, the work Polish-Austrian Rivalry and Political Orientation To the Romanian Lands at the end of the 17th century) ." Veronica Turcuș, Școala Română din Roma (1922-1947), p. 167. Unfortunately, for reasons that we cannot explain, he is not mentioned among the students of the Romanian school in Rome in the interwar period. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

194 Anton Mesrobeanu had a Batchelor in Letters but was also a historian and studied in Rome between 1926 and 1928. Vasile Pârvan, *Corespondență și acte*, p. 291. Cf. http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021. For more information about his life and activity, see also: http://dictionare.enciclopedii.uaic.ro/catalogCD-UAIC/aratafisatest.php?letter=M&id=6542, accessed 15. 03. 2021, but also: Anton Mesrobeanu, „Rolul politic al Movileștilor până la domnia lui Ieremia Vodă," in *Cercetari istorice,* I (1925), no. 1, p. 177-189; Idem, „Contribuţii la istoria catolicismului din Moldova," in *Cercetări istorice,* IV (1928), no, 2, p. 76-91.

195 Idem, „Nuovi contributi sul Vaevoda Gaspare Graziani e la guerra turco-pollacca del 1621", în *Diplomatarium Italicum,* III (1927), p. 126-239.

search of Dimitrie Găzdaru,[196] who will investigate an unpublished Italian manuscript about the revolution of Tudor Vladimirescu.[197]

By publishing the manuscript *I 32* from the *Biblioteca e Antico Archivio del Comune di Perugia,*[198] Constantin Radu renders both to the Romanian culture and to the universal one, a valuable document regarding the Medieval history. Although it is not a theological document and does not face in a deep way an aspect related with the Christian spirituality, the Latin text contains also references to the Christian faith on the Moldavian lands and offers information about the organization of the Church there.

The next one, signed by Ioan Moga, contains more references to the way how the Catholic Church understood the political debates and intended to use them in its favour. The debate between the two princes was carefully followed by the Papal nounce, who in certain moments also had an opinion regarding a possible action that should be done[199] promised to help one or

[196] Dimitrie Găzdaru (1897-1991) studied in Rome between 1929 and 1931 in the field of philology. His wife, Maria Găzdaru, who was specialised in medieval history, was also there between 1927 and 1929. Cf. Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,*p. 205; http://www.accadromania.it/bursieri%201922%20-%20 2012.pdf, accessed 11. 03. 2021. Today he is considered among the most relevant romanists of the 20th century. For more information about his life and activity, see also:
Veronica Turcuș, Șerban Turcuș, „România legionară și impactul asupra instituțiilor de cultură. Studiu de caz," in *Anuarul Institutului de Istorie „G. Barițiu" din Cluj-Napoca,* LII (2013), p. 261-284.

[197] D. Găzdaru, „Una relazione manoscritta italiana sulla rivoluzione di Tudor Vladimirescu", în *Diplomatarium Italicum,* III (1927), p. 240-273.

[198] Constantin Radu, „Vita Despoti Principis Moldaviae", p. 1.

[199] For example, regarding a letter sent between the two princes was intercepted also by the nounce, and about this aspect it is shown that: „This letter was seen by the Papal Nuncio, who

other actants.[200] The 114 documents, written between 1610 and 1614, come therefore to invite the reader to travel in time and encounter another world, a complex one, where the Church and the state were not yet separated and the diplomatic matters were also part of the interest of the ecclesiastic authority.

The same aspect can be also encountered in the next study, where Anton Mesrobeanu offers new information about the Prince Gaspar Graziani and the war against the Turks from 1621.[201] The 180th documents written between 1616-1621, come to speak about an important event that took place in the 17th century and was not enough valorised by the historiographic research. Although, like other ones, this rather focuses on the diplomatic and political aspects that have influenced the history, references to the nuncio and his role in the evolution of the conflict[202] or about the popes and the diplomatically efforts made

however expressed the conviction that no measures would be taken in this regard, because" having our eyes and all our thoughts turned to Prague, it does not seem that we can look elsewhere at the same time." Ioan Moga, „La contesa tra Gabriele Bathori e Radu Șerban vista dalla Corte di Vienna", p. 47.

200 „Sensing these bad dispositions and knowing on the other hand the that the King gave to the advice of the Apostolic Nuncio Placio de Mara big importance, Radu and Kendi sent Kornis with another Hungarian nobleman to the Nuncio, so that he could pass on to the King in favor of their imprint. The Nuncio promised to do everything in his power, but he did not really want to interfere in this matter, so as „not to provoke the demands, which are ready here, from the help of Our Lord." *Ibidem,* p. 70.

201 Anton Mesrobeanu, „Nuovi contributi sul Vaevoda Gaspare Graziani e la guerra turco-pollacca del 1621", p. 126-239.

202 Cf. *Ibidem,* p. 136 et passim. The documents contain different instructions receicved by the Polish nounce in the situation of Gratian. See, for example: *Ibidem,* p. 199-200.

by them in order to help to the release of Christian countries like Greece from the Ottoman occupation.[203]

Another document that presents the perspective of a priest and of the Catholic Church on a historical event, this time in the times when the secularization have been already a reality is the one offered by Dimitrie Găzdaru. Found in *Archivio della Sacra Congregazione de Propaganda Fide* and written in 1821 by the priest Giuseppe Maria Molajoni (1780-1859), who will later become a bishop,[204] Apostolically missionary in Wallachia and addressed to the Prefect Fontana,[205] it is accompanied by a small introductive study[206] and shows how well informed was the aforementioned office and together with it, the Holy See about the events that took place in the Romanian lands. The question that the author tries to face in his investigation and about which he will speak in the short introductive study is:

> "For what reason did Molajoni then send two reports on the same events, especially since both reports were dic-

[203] *Ibidem,* p. 153.

[204] Giuuseppe Molajoni (1780 –1859), was a Catholic bishop of Nicopole and Apostolical Administrator of Wallachia, having its siege in the Roman-Catholic Church of Cioplea. As a monk, he belonged to the order of the Passionists. He was consecrated as a bishop on 25th of September 1825. At the moment when he wrote the document that we speak about, he was still a priest. For more informatio about his life and activity, see also: https://www.catholic-hierarchy.org/bishop/bmolajoni.html, acessed 18. 03. 2021; Ivan Sofranov, C.P., *La Missione Passionista di Bulgaria tra il 1789 e il 1825,* Curia Generale Passionisti, Roma, 1982, avaible also at: http://www.mapraes.org/wp-content/uploads/2016/01/27_Sofranov_La-missione-passionista-di-Bulgaria-tra-il-1789-e-il-18251.pdf, accessed 18. 03. 2021.

[205] D. Găzdaru, „Una relazione manoscritta italiana sulla rivoluzione di Tudor Vladimirescu," p. 245.

[206] *Ibdiem,* p. 240-244.

> tated for Cardinal Fondana, Prefect of Propaganda?
>
> Molajoni may have sent the first report. The concern that the events, which took place in the Principalities at that time aroused in Italy, will have determined card. It leads to asking for a broader presentation… Or perhaps Molajoni himself would have thought of informing his superiors of what had happened later, especially since the Greek movement of the Eteria, carried out in Romanian territory, as well as the revolution of Tudor Vladimirescu, had repercussions for their consequences also in Bulgaria. The Catholics of Bulgaria and those of Wallachia were under the jurisdiction of the same Bishop, whose Vicar for Wallachia was our Joseph - in Molahoni, Passionist, while for Bulgaria Luigi Bonauguri."[207]

The interest of the Catholics for the events that took place in Wallachia is also highlighted by the fact that the aforementioned Bonauguri will write about it.[208] The issue therefore contains a rich collection of information speaking about the way how a tradition of the Christian space, namely the Catholic one, understood and influenced, when it was possible, the history and the evolution of certain historical events, relevant both for the Romanian space, like for the European one too.

[207] *Ibidem,* p. 241-242.

[208] "Luigi Bonauguri, Vicar General of Nicopolis, also writes about the Revolution of 1821. His memoir is found in the same volume, together with the first draft of the Brief History of Molajoni and bears the title of: Report of the incident to the missionaries of Bulgaria at the Danube from March 1821 until November of that year." *Ibidem,* p. 242.

The last issue of the series will be, as the director shows in the editorial, filled only with studies written by scholars who graduated the University of Dacia Superior from Cluj.[209] The three texts hosted there will be therefore signed by Aurel Decei,[210] Gh. Vinulescu[211] and Francisc Pall.[212] Of course, the index that was already a tradition, will not miss from there.[213]

Important voice of the later orientalism, historian and diplomat, Aurel Decei (1905-1976),[214] who was in Rome between

209 "The collaborators who make their contributions to the publication of this volume, before joining the Academy of Valle Giulia and before starting their research in the Roman archives, completed their studies at the University of Dacia Superiore in Cluj. All three are therefore disciples of a valuable historical school, directed by eminent professors and organized in the form of special institutes at that Transylvanian University." Em. Panaitescu, „Prefazione", în *Diplomatarium Italicum,* IV (1928), p. IX.

210 Aurel Decei, „Avissi riguardanti i Paesi Romeni negli anni 1596-1598", în *Diplomatarium Italicum,* IV (1928), p.1-74.

211 Gh. Vinulescu, „Pietro Diodato e la sua relazione sulla Moldavia", în *Diplomatarium Italicum,* IV (1928), p. 75-135.

212 Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", în *Diplomatarium Italicum,* IV (1928), p. 136-357.

213 M. Berza, „Indice", în *Diplomatarium Italicum,* IV (1928), p. 361-413.

214 Aurel Decei was born on 15th of april 1905 in Gura Râului, Sibiu Department and died at 24th of April 1976. His destiny is a remarkable one. As a historian and Orientalist, he studied the Middle East and especially the history of the Ottoman civilisation. In 1944, he was sent as attached to the press in the Romanian Embassy of Ankara. After 1945, he refused to return in Romania and due to his erudition, was employed in the National Archives of the Turkish state. Due to the fact that he become one of the most notorious Romanian voices of the exile, he came into the attention of the Romanian Secret Services, that set a trap for him. Brought to East Berlin, he will be arrested by the Romanian communist authorities. For more information about his life and activity, but also about this episode, see also: Ioan Opriș, *Aurel Decei sau destinul disperă-*

1928 and 1930 to study medieval history,[215] will speak about the history of Romanian Principates between 1596 and 1598. Extracted from the *Codice Urbiniano Latino 6064,* as the author mentions, the documents will speak about the dynamics of the relationships between the Christian powers from the Eastern and Central part of Europe and the Ottoman Empire. The role of the institution found by pope Clement the 8th, namely the Christian league will be emphasized together with other elements that speak about the way how Christianity impacted the evolution of the world thorough alliances and diplomacy. Speaking about the Christian league and its activity, he will show that:

> „Meanwhile, the Christian League, conceived and pontificated by Clement VIII, gradually continued its work: in Transylvania Prince Sigismund Bathory extended his ambitious plans against the Turkish arrogance of the occupied Hungary while in Wallachia Michele the Brave fought incessantly against his southern Danubian enemy. Only in the other Romanian Province, in Moldavia, did things not go according to the unanimous Christian will."[216]

The short introductive study, consisting only from 10 pages, will be accompanied by a long appendix containing documents

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rii, Editura Enciclopedică, București, 2004. Later, the author will publish an enriched edition in Dacia XXI Press from Cluj-Napoca, in 2011, offering new information about his complex life.

215 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,*p. 204; http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

216 Aurel Decei, „Avissi riguardanti i Paesi Romeni negli anni 1596-1598", p. 1.

that speak about the way how the Holy See and the Catholic diplomacy had seen the Christian League and its activity or the diplomatic activity of the European kingdoms of the time. Their restitution was important at the time and can be also considered important nowadays, due to the fact that they speak about some important historical aspects that are related not only with the Romanian history, but also with the European one and with the one of Christianity.

The second study is signed by Gheorghe Vinulescu, whose name can be later seen also in the correspondence of the Romanian Institute from Berlin.[217] He studied in Rome the medieval history between 1936 and 1938.[218] In *Diplomatacicum Italicum,* he will speak about Pietro Diodato and his chronicle dedicated to the Moldavian lands.[219] As the historians show, the bishop Pietro Diodato Baki was sent in 1640 in a canonical visit in Moldavia and described what he found there.[220] Extracted, as the author mentions from *Propaganda Fide* archives

[217] Between 1940 and 1942, there are information about his correspondence with this institution too. See: http://arhivelenationale.ro/site/download/inventare/Institutul-Roman-din-Berlin.-1940-1942.-Inv.-3407.pdf, accessed 16. 03. 2021.

[218] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,*p. 207; http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

[219] Gh. Vinulescu, „Pietro Diodato e la sua relazione sulla Moldavia", p. 75-135.

[220] Emil Dumea, *Il Cattolicesimo nella Moldavia – Romania Nell XVIIIo Secolo,* Pontificia Universita Gregoriana, Roma, 1997, p. 61-62, available at: https://emildumea.files.wordpress.com/2011/12/emil-dumea-il-cattolicesimo-nella-moldavia-romania-nel-xviiio-secolo-19971.pdf, accessed 17. 03. 2021. Cf. Idem, *Istoria Bisericii Catolice din Moldova,* p. 61-62.

(fond „Visite e Collegi”,[221] the documents represent, as he will show:

> “Important sources for the knowledge of Catholicism in Moldova in which at the end of the first half of the seventeenth century, it was largely supported by the Italian missionaries of the Order of Conventual Minors.”[222]

The way how he was elected, as an auxiliary of Elia Marinov, bishop of Sofia[223] together with other aspects are described in detail there.[224] Then the author presents his visit, offering information about his statute, the documents that he released and the way how they are signed. About the beginning of his journey in those lands, he emphasizes the fact that:

> „In July 1640, Pietro Diodato undertook the apostolic visit, both of his bishopric and of Wallachia, and then sent to the Congregation two long and detailed reports, on the

[221] “Among the numerous documents concerning the history of Catholic missions in Romanian countries, which are preserved in the” Archive of the Sacred Congregation De Propaganda Fide “in Rome, I found, in the collection” Visits and Colleges “, a detailed and very interesting report, made by Pietro Diodato, then only Bishop of Sofia, after his apostolic visit to Moldavia in the autumn of 1641, carried out following an order received from Rome.” “Important source for the knowledge of Catholicism in Moldova in which at the end of the first half of the seventeenth century, it was largely supported by the Italian missionaries of the Order of Conventual Minors”. Gh. Vinulescu, „Pietro Diodato e la sua relazione sulla Moldavia”, p. 75.

[222] *Ibidem,* p. 75.

[223] Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 61.

[224] „Having decided on his appointment as Bishop of Gallipoli and coadjutor of Sofia, the relative informative process of the Dataria took place on 16 December 1637. The Croatian friars Raffaello Levakovic and Francesco Soimirovic testified for him.” Gh. Vinulescu, „Pietro Diodato e la sua relazione sulla Moldavia,” p. 79.

> state of those churches. Both reports were written by the same hand of the coadjutor and bear his seal with the legend: Petrus Diodatus Ord. Min. Obs. Eps. Gallip ed. Coad. Soph."[225]

His notes emphasize the situation of the Catholics, but also of the Orthodox faithful in Moldavian lands but also speak about the problems of some of the communities and about the customs and the general situation of the country. Therefore, they have both historical, ethnographic, religious, political[226] or philological relevance. For example, passing thorough cities like Babadag, he notes with sadness that the number of Christians was a reduced one: there were only 10 Catholics, 450 Orthodox and 120 Armenians.[227] In Bârlad will be also dissatisfied by what he found, but this time due to the small number of Catholics.[228]

[225] *Ibidem,* p. 84. He also shows that: "The Vicar Bishop entered Moldavia on 22 September in Galați, after a trip of more than one harvest to Bulgaria, from Ciprovec to Sofia and then from Sofia to Provadija and Dobruja, visiting in the latter province only the city of Babadag . He then passes into Moldova crossing the Danube in Galați. On 22 September I visit the "land of Galaz", and then continue in the interior of the village according to the following itinerary: on 26 September he was in the "Barlat tera", on 29 September in Huși, where he met the Dominican father Giacinto d'Osimo , Vicar General of Bishop Zamoiski in Moldavia, dismissed him, having been ordained by the Congregation; on 3 October he arrived in Iași, the capital of Moldavia, where he was well received by Prince Vasile Lupu; October 8 was in Cotnar, 12 in Suceava, 14 in Baia, 16 in Neamț, 19 in Săbăoani, 21 in Roman, 24 in Bacău and 27 in Trotuș, which was the last city Moldavian visited by him." *Ibidem,* p. 86.

[226] Because, fore example, in a long excurse, he speaks about the prince and about his activity and the social role that he had in the society of those times.

[227] *Ibidem,* p. 89.

[228] „In this part (Bârlad) he found 160 Hungarian Catholics, but these too, like those of Galai, had forgotten their language, due to the remoteness of the borders. There were 800 Romanians

An aspect that he brings into attention is the existence of the ecumenical relationships in the Middle Ages. It has been often said that the ecumenism is a recent creation in the Christian space and that its institutionalization form is a fruit of the activity of institutions like the Ecumenical Movement or the World Council of Churches There is nothing more wrong. In all the times, there were context that favoured both the interactions among Christians with different confessional backgrounds and the dialogue among their leaders. This study comes also to speak about this aspect. On 29th of September 1641, Pietro Diodato was therefore the guest of the Orthodox Bishop of Huşi and was impressed of what he saw. For this reason, not only the aspects regarding the Catholics and their situation in the city will be emphasized, but also the ones regarding the diocese and the environment:

> "On 29 September he was in Huşi, the city of residence of an Orthodox Bishop. On the hills around there was a large number of vineyards, including those of the Prince. The region was also rich in fruit; there were apples, pears, peaches, walnuts etc. Only fruit of Mediterranean culture was missing, such as oranges, lemons, etc. In the vicinity there were also forests populated with beasts of all kinds.
>
> He find 495 Hungarian-speaking Catholics with a wooden church, but without a priest."[229]

orthodox, with 150 houses and 5 churches." *Ibidem,* p. 92.

[229] *Ibidem,* p. 92.

Aspects like the etymology of the names of the city are presented there too, but their accuracy is questionable.[230] Also the problems that he founds there are not neglected. Therefore, the bishop changes the General vicar for the Moldavian lands due to the facts that the existing one had moral problems.[231]

Exotic aspects like the local fruits, cultures and drinks, are also emphasized in this document. In Petro Diodato can be therefore found notes about Cotnari and the notorious wines produced there:

> "From Iași on 8 October Pietro Diodato passed to Cotnari, where he found 494 Catholics, who had a brick church. These Catholics were almost all Saxons, very few Hungarians. Everyone spoke Romanian well. In Cotnari the Bishop-visitor noted that the best wine in the whole country was made and that both the Prince and his boyars all had vineyards there."[232]

The long introductive study is accompanied by the 10 letters that speak about bishop's journey. Their chronological belonging is placed between 1638 and 1643, therefore previously, during and after the journey that the bishop made here.[233] The presence of the introductive study is important, both due to the fact that respects the historical methodological aspects, but also

[230] *Ibdiem,* p. 92.

[231] "In Iași he instituted another Vicar General for Moldavia, the Conventual Minor Missionary Bartolomeu Basseti, to replace Giacinto d'Osimo, dismissed in Huși." *Ibidem,* p. 94.

[232] *Ibidem,* p. 94.

[233] *Ibidem,* p. 99-135.

because it helps a reader who is not yet familiarized with the topic to get in contact with certain reality. In the same time, the way how the presentation is organized stimulates the reader to go deep in the documents in order to have a deeper perception *in situ* of the realities from the Moldavian lands of the 17th century.

His study is continued by the one of Francisc Pall (1911-1992)[234] who also approached the medieval history in Rome between 1934 and 1936.[235] He also faces an aspect of the Chris-

[234] Francisc Pall was a Romanian historian specialised in Middle Age period and a professor in Cluj University. He studied in Romanian School in Rome and also in the Romanian School from Fontenay-aux-Roses. For more information about his life and activity, see also: Ioan Ciarnău, *100 de ani de la nașterea marelui istoric român Francisc Pall (1911-1992) – reprezentant ilustru al istoriografiei românești și universale,* Editura Citadela, Satu Mare, 2011; Pompiliu Teodor, Nicolae Edroiu, Iolanda Caroli, Maria Tecușan (eds.), *Profesorul Francisc Pall la vârsta de 65 de ani,* without publishing house, Cluj-Napoca, 1978; Francisc Pall, „Cele dintâi acțiuni ale lui Inochentie Micu-Klein în exilul său din Roma, în 1745", in *Acta Musei Apulensis,* XXI (1983), p. 207-230; Idem, *Diplomatica latină din Transilvania medievală,* ed. Ionuț Costea, Argonaut, Cluj-Napoca, 2005; Idem, „Formația școlară a lui Inochentie Micu-Klein", in *Acta Musei Apulensis,* XIX (1981), p. 229-238; Idem, *Inochentie Micu-Klein – exilul la Roma,* vol. 2 – „Documente inedite", Viața Creștină Press, Cluj-Napoca, 1997; Idem, „Inochentie Micu-Klein, deschizător al luptei de emancipare naţională a românilor transilvăneni: cîteva îndreptări şi întregiri," in *Acta Musei Apulensis,* XX (1982), p. 193-205; Idem, „Noi acţiuni ale lui Inochentie Micu-Klein pentru revenirea în patrie din exil, în 1746", in *Acta Musei Apulensis,* XXIII (1985), p. 145-159; Idem, *Românii și Cruciada târzie,* ed. Ionuț Costea, Editura Argonaut, cluj-Napoca, 2003; Idem, *Ein Siebenbürgischer Bischof im Römischen Exil : Inochentie Micu-Klein : (1745-1768): Studien und unveröffentlichte Dokumente,* Böhlau Verlag, Köln, Weimar, Wien, 1991. As it can be seen, he searched there in different archives and then the time allowed, he published the results of his investigations in books or studies.

[235] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,*p. 206; http://www.accadromania.it/bursieri%201922%20-%202012.pdf, accessed 11. 03. 2021.

tian spirituality, by bringing into debate the controversies existing between the Conventual Minorites and the Jesuits in Moldavia.[236] The 80th documents, extracted from the *Archivio della Sacra Congregazione di Propaganda Fide, Lettere di Constantinopoli,* were released between 1643 and 1811. Nowadays, when the historiography dedicated to the Jesuits[237]

[236] Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", p. 136-357.

[237] Among the important monographs and research dedicated to them, there must be mentioned: Alois Moraru, *Iezuiții în Moldova (1588-2010),* Editura Presa Bună, Iași, 2011; Cristian Alexandru Damian, *Ordinul iezuit și artele figurative – cazul transilvan (sec. XVII-XVIII),* mss. dactil., teză de doctorat, Cluj-Napoca, 2016; Aura L. Popa, *Activitatea misiunii iezuite din Transilvania (1579-1600),* teză de doctorat, mss. dactil., Cluj-Napoca, 2007; Ioan Aurel Pop, „Începuturile colegiului iezuit din 1579-1581", in Ovidiu Ghita (coord.), *Istoria Universității „Babeș-Bolyai",* Editura Mega, cluj-Napoca, 2012, p. 12-29; Idem, „Les débuts de l'Université moderne à Cluj: le Collège jésuite entre 1579 et 1581," in *Transylvanian Review,* 18 (2009), no. 3, p. 3-20; Lucian Periș, *Le missioni gesuite in Transilvania e Moldova nel Seicento,* Editura Fundației pentru Studii Europene, Cluj-Napoca, 1998; Alberto Castalsini (coord.), *Antonio Possevino, i gesuiti e la loro eredità culturale in Transilvania,* Institutum Historicum Societatis Iesu, Roma, 2009; Gábor Bánkuti, *A romániai jezsuiták a XX. Században,* Jezsuita Kiadó, Budapest, 2016; Mihály Balázs, *Jezsuita okmánytár : Erdélyt és Magyarországot érintő iratok: 1601-1606,* Jate Press, Szeged, 1995; Ádám Fricsy, László Lukács, István Monok (eds.), *Erdélyi és hódoltsági jezsuita missziók,* Scriptum Press, Szeged, 1995; József Hirschler, Endre Veress (eds.), *Erdélyi jezsuiták levelezése és iratai a Báthoryak korából: (1571-1613),* Athenaeum Irodalmi és Nyomdai Részvény-Társulat, Budapest, 1911; Vasile Rus, *Misiunile iezuite în Transilvania, Banat și Partium 1597-1715) – elemente de cultură spirituală,* teză de doctorat, ms. dactil. Cluj-Napoca, 2003; Paul J. Shore, *Jesuits and the politics of religious pluralism in eighteenth-century Transylvania: culture, politics and religion, 1693-1773,* Ashgate Press, Aldershot, 2007; Adina Guțu, „Considerații privind influența iezuită în Transilvania și Moldova pe baza relatărilor călătorilor străini (secolele XVI-XVII)," in *Studium,* I (2014), no. 2, p. 35-49. Thanks to the Jesuite father Marius Taloș, the big history of Jesuite order, consisting in a complex historopgraphical synthesis, contains also ref-

or the other Missionaries[238] from the Romanian space have been enriched, his research is a precious source and may look to one as being not anymore so actual. At the time, it constituted a very important step in the knowledge of the confessional history of these lands and also in the understanding of the mechanisms that came in contact with the political realities.

About the beginning of the Jesuit missions there, he will show that they arrived from spaces like Transylvania, where it seems that in a certain moment of the history, the tolerance of the rulers was not very well applied for them[239] as well as for Poland:

> "In the years 1588 and 1599 the Jesuits coming from Poland and Transylvania entered Moldavia, kindly welcomed by Prince Pietro Șchiopul, who hoped for a union with the Catholic Church. The frequent changes of Princ-

erences and a chapter about their work in the Romanian space. See: William V. Bangert, *Istoria iezuiților,* translated into Romanian by Marius Taloș, Editura Ars Longa, Iași, 2001.

[238] Cf. Violeta Barbu, *Purgatoriul misionarilor – contrareforma în Țările Române în secolul al XVII-lea,* Editura Academiei Române, București, 2008; Coriolan Suciu, *Misionari greco-catolici în „Valachia" (1818-1829),* Tipografia Seminarului Greco-Catolic, Blaj, 1934; Teresa Ferro, *Misionarii catolici în Moldova,* IDC Press, Cluj-Napoca, 2006; Radu Cucuteanu, *Contrareforma în Moldova (sfârșitul secolului XVI – începutul secolului XVII),* teză de doctorat, ms. dactil, Iași, 2017.

[239] József Marton, „Imagini din istoria milenară a archidiecezei romano-catolice de Alba Iulia", in *Studia Theologica Transsylvaniensia,* 13 (2010), Suppl. no. 2, p. 12-13. Here, as the author shows, they were called for educational reasons, due to the fact that there was a lack of good professors: „Stefan Báthory, Prince of Transylvania and King of Poland, fulfilled his old desire to take the Jesuits to Transylvania. The Protestant diet had to accept this decision also due to the fact that at that time Transylvania lacked well-trained teachers." *Ibidem,* p. 13.

> es, the incessant invasions and wars did not allow either the Observant Franciscans of Bacău, or the conventual Gerolamo Arsengo to carry out a fruitful work."[240]

Then, he describes the activity developed by Iassy Mission between 1645-1650, when they have forced the conventual minorities to withdraw from there.[241] The way how Paolo Beke was sent in Iași by Gasparo Raiki from Transylvania, founding there a school for children,[242] doing a very efficient job there, will be presented in detail on the basis of the documents, together with aspects like the work of the Polish Jesuits and their work under the work of fr. Bărcuță,[243] the influence of bishop Petru Parcevich[244], or the debate between the Franciscans and the Hungarian Jesuits will constitute the topics of his investigation. About the conflict among the different orders, he will underline the fact that:

> "The conflict, which this study deals with, took place between the Italian Franciscan convents and the Hungarian Jesuits, but especially the Poles. The quarrels, albeit

240 Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", p. 138.

241 *Ibidem,* p. 139.

242 Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 63.

243 Cf. Romul Cândea, *Catolicismul în Moldova în secolul al XVII-lea,* Sibiu, No Publishing House Mentioned, 1917, p. 23, for more information about his life and activity.

244 Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", p. 168-182. For more information about his activity as a Catholic bishop of Moldavia, see also: Emil Dumea, *Istoria Bisericii Catolice din Moldova,* p. 82-84; Gh. Călinescu, „Altre notizie sui missionari cattolici nei Paesi romeni", p. 103-112.

> intermittently and with some moments of peace - ruined from 1645 to 1763 and were won by the Minors. The theme of the conflicts was first the struggle for the parish of Iași, held by the Conventuals and then, after various events, the effort of the Jesuits to build their own church there."[245]

The complex analysis of the situation is accompanied, as expected, by the documents where the reader is invited to deepen the presented aspects using the sources and to understand them better, due to the fact that the context was already emphasized.

As it can be seen, although it had only four numbers, in *Diplomatarium Italicum* can be found a rich material speaking about the Christian space and its role in the evolution or change of certain historical moments. It can be seen that all the studies published there touch, more or less, the topic that we investigate. Compared with *Ephemeris,* there will be not anymore the archaeological, the architectural or the philological area represented, but only the historical one, on the basis of the documents found, synthetized and published in the periodical. The reason is simple: bringing into attention documents found in the Vatican Archives, in spaces like *The Propaganda Fide* office, it was almost impossible to not speak about this topic or to not have at least a small information about the Vatican diplomacy, the history of Christianity, the Catholic missions and other similar aspects. Moreover, it must be said that the authors manages to offer both works with relevance for the historiographical research, as also

[245] Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", p. 231.

for the theological one and, in certain situation, also for the philological or ethnographic areas. For this reason, we can surely say that the investigated publication edited by the Romanian School in Rome during the interwar period, constituted a precious source in the understanding of the Christian spirituality, the history of the Christian space or the way how in different moments of the history, before the beginning of the secularisation process, spirituality, religion and culture interfered. As it can be seen, directors like Vasile Pârvan or Em. Panaitescu have encouraged such enterprises, being conscious both of their historical value as restitutions, but also of the fact that they can contribute to the close of the relationships with the Holy See and also could have an ecumenical impact.

3. Christianity in the research of the directors of the Romanian School in Rome (1922-1948)

3. 1. Introduction

After seeing the way how the Christianity, with its cultural and spiritual heritage is reflected in the publications of the Romanian School in Rome during the interwar period, we consider important to speak about the way how the same topic is present in the work of the directors of the institution, especially in the ones from the interwar period. The reason is simple: all the works published there were written under their coordination and most probably, most of them have been also encouraged by the archaeologists and historians who lead the institution in the period that we are interested in.

For this reason, we will focus in the following pages on the work and activity of Vasile Pârvan, director of the school between 1922 and 1927), George G. Mateescu, who led it between 1927 and 1929, until his unpredicted death, Emil Panaitescu (1929-1940), Dumitru Găzdaru, who was its director from 1940 and until 1941 and Scarlat Lambrino, its director between 1941-1947.[246]

[246] Cf. http://www.accadromania.it/accademia_ro.htm, accessed 31. 03. 2021.

Their works together with their biographies will constitute the sources of our investigation. We will therefore not neglect the rich amount of texts dedicated to Vasile Pârvan,[247] the monograph dedicated by the historian Veronica Turcuș to George G. Mateescu,[248] the monographs dedicated to Em. Panaitescu[249] or the works of the scholars like Scarlat Lambrino.[250]

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247 Like, for example: Ioan Andrieșescu, Învățații noștri – Vasile Pârvan; Ion Barnea, „Vasile Pârvan și problema creștinismului în Dacia Traiană"; Asociaţia Academică „Vasile Pârvan" a Foştilor Membri ai Şcoalei Române din Roma, În memori*a lui Vasile Pârvan*; Gheorghe Buș, „Atitudine și cugetare la Vasile Pârvan", p. 927-938; Gheorghe Baiculescu (coord.), *Vasile Pârvan* (1882-1927), Editura Academiei Republicii Populare Române, București, 1957; Victor Emilian Catargiu, *Vasile Pârvan – filosof al istoriei,* Editura Junimea, Iași, 1982; Eugen Cizek, „Despre filosofia istoriei în opera lui Vasile Pârvan," in *Revista de filosofie,* 30 (1983), no. 1, p. 18-23; Florica Diaconu, „Le travail - dimension fondamental de la condition humaine dans la conception de Vasile Pârvan", in *Revue roumaine des sciences sociales. Série de philosophie et logique,* 29 (1985), no. 1-2, p. 127-133; Ioan Humă, *Vasile Pârvan sau Lauda Gândului,* Editura Junimea, Iași, 1987; Ilie Ion, *Vasile Pârvan - cu prilejul a zece ani de la moartea sa,* Editura Ramuri, Craiova, 1938; Vasile Morar, „Stratifications de la pensée esthétique dans l'oeuvre de Vasile Pârvan," in *Revue roumaine des sciences sociales. Série de philosophie et logique,* 28 (1984), no. 3-4, p. 358-366; Adrian Michiduță, Viorel Burlacu (coord.), *Vasile Pârvan - istoriosof,* Editura Centrului Cultural „Dunărea de Jos" Galați, Galați, 2009; Mihai Popa, „Timpul şi istoria în concepţia lui A. D. Xenopol şi Vasile Pârvan," in *Studii de Istorie a Filosofiei Româneşti,* 9 (2013), p. 164-174; Septimia Claudia Sabău, Flaviu Vasile Rus, Ioana Claudia Popa (coord.), *Romanian University and country founders: Vasile Pârvan, Onisifor Ghibu, and Nicolae Iorga,* Presa Universitară Clujeană, Cluj-Napoca, 2018.

248 Veronica Turcuș, *George G. Mateescu (1892-1929), director al Școlii Române din Roma – viața și opera.*

249 Cf. Ștefan Bezdechi, *Câteva consideraţii asupra studiului d-lui Em. Panaitescu: numărul geţilor şi al dacilor.*

250 Cf. Scarlat Lambrino, „Les frais de gravure des decrets attiques au IV-ème siècle", in *Mélanges de l'École roumaine en France,* 2 (1923), p. 111-123; Idem, *Cetatea Histria: notiţă istorică şi*

3. 2. Vasile Pârvan

Despite of his short life (1882-1947), Vasile Pârvan left to the posterity a rich heritage consisting in valuable works like *Getica,*[251] finished with just a few months before his death, or *The Epigraphic contributions to the history of Daco-Roman Christianity.*[252] Moreover, he was one of the founders of the institution and its first directors. Prolifically author that started his work cooperating with journals like *Convorbiri Literare, Luceafărul, Sămănătorul, Tribuna* or *Revista bibliografică*[253] since he was just a student, the scholar that will receive his PhD in Breslau, will work hard both as a professor, as a researcher on different archaeological sites and as the director of the Romanian School in Rome. Here, among the administrative stuffs, he will manage also to establish good relationships with different scholars from all around the world, to offer to the young researchers the possibility to get in contact with the sources and also to develop valuable research and guide them. As it can be seen both from the projects that he coordinated, as from the works that he published, the historian was interested in Christianity and the way how it changed the

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descriptivă cu prilejul expoziţiei cetăţii Histria de la Academia Română, martie 1931, Atelierele Grafice Ed. Marvan, Bucharest, 1931.

251 Vasile Pârvan, *Getica – o protoistorie a Daciei,* Editura Cultura Națională, București, 1926.

252 Idem, *Contribuții epigrafice la istoria creştinismului daco-roman,* Atelierele Socec, București, 1911.

253 Alexandru Zub, „Vasile Pârvan", în Vasile Pârvan, *Corespondență și acte,* ed. Alexandru Zub, Editura Minerva, București, 1973, p. X.

way of the ancient society. Unfortunately, due to the fact that we do not have access to all the sources and even to the authors that have deeply investigated his life and work, it was not very easy to find all the works that he published[254], our research will not be there an exhaustive one, but will try to emphasize the way how the investigated topic is reflected in the works that the Romanian historian published while he was there. While the work about the Daco-roman Christianity[255] was already something old at the moment when the author, the activities as an archaeologist were still in work. As the Romanian researcher emphasizes, among his merits that must be surely mentioned is the fact that he founded the first Romanian Archaeological school:

> „Pârvan's excavations, in addition to the importance of their documentary results, also had the happy effect of consolidating a Romanian school of archaeology and ancient history, which he himself managed to create, through his professional organization and television.
>
> In 1923, Pârvan published, in an accessible language, characterized by himself "for everyone's understanding", a first historical synthesis of the results of his research in Scythia Minor, under the title "beginnings of the Roman

[254] Therefore, for example, in the *Encyclopaedia of the Romanian histogioreaphy* published in 1978, tere is only a page and a half dedicate to him and not only the works that he wrote during all these years are mentioned there. Cf. Ștefan Ștefănescu (coord.), *Enciclopedia istoriografiei românești,* Editura Științifică și Enciclopedică, București, 1978, p. 258-259.

[255] Vasile Pârvan, *Contribuții epigrafice la istoria creștinismului daco-roman.*

> life in the beginning of the Danube."[256] In the same period, he also wrote two substantial articles entitled: "Hellenic and Hellenistic Penetration in the Danube Valley" and "Considerations on the Names of Dacoscitic Rivers"[257].

His activity there was doubled by the one as an archaeologist. In this context, he not only took part to the excavation from the sits like Histria, where he took also some disciples like G. G. Mateescu,[258] that will succeed him to the directorate of the Romanian School in Rome, but he will also present the discovered aspects inside of a large memorial, published in the *Memorials of the Historical Section of the Romanian Academy.[259]* Here he will bring into attention 56 figures and inscriptions found on the site, accompanied also by photos and detailed descriptions. Interesting is the fact that, starting from the 37th one[260], the inscriptions presented belong to the Christian era. All of them will

256 Vasile Pârvan, Începuturile vieții romane la gurile Dunării, Editura Cultura Națională, București, 1923.

257 Marius Ioan Grec, „Vasile Pârvan, Omul și Savantul (1882 - 1927)", available at: https://www.academia.edu/18021058/VASILE_P%C3%82RVAN_OMUL_%C5%9EI_SAVANTUL_1882_1927_, accessed 02. 04. 2021. Cf. Vasile Pârvan, *Un vechiu monument de limbă literară românească (1633-1668) (extras din Convorbiri literare, anul XXXVIII),* Atelierele grafice V. Socec, București, 1904, available at: http://www.cimec.ro/biblioteca-digitala/Parvan/Parvan-UnVechiMonumentDeLimbaLiteraraRomaneasca.htm?filename=ParvanUnVechiMonumentDeLimbaLliteraraRomaneasca.pdf, accessed 12. 04. 2021, p. 7.

258 Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 9.

259 Vasile Pârvan, „Histria VII. Inscripții găsite în 1916, 1921 și 1922. Memoriu însoțit de stampe și 56 figuri în text", in *Memoriile Secțiunii Istorice ale Academiei Române,* 3rd Series, second Tome, Fasc. 1, p. 132 p. +10 ill.

260 Cf. *Ibidem,* p. 48.

be presented in a very detailed way[261] and the author will offer a deep attention to aspects like the dimensions, the content, the material of the inscriptions, the dimensions of the writing or the font used, their chronological belonging and s. o. Although his analysis will be rather concerned with the formal aspects and not with the Christian aspects (because the author will rather prefer to identify the ones mentioned on the inscriptions, to see if they were Romans, Dacians, Thracians or Greeks and s. o.),[262] and today his results are in many situations considered as forced, Vasile Pârvan's memorial is important until nowadays both for the historical space, the theological one or the history of the Christianity. It speaks about the spread of the Christian religion in areas like the aforementioned city in the periods of its beginning and

[261] Therefore, for example, he will describe the 38th one as it follows: „38. Fragment in the middle of a large white marble star, 0.60 wide and 0.13 thick, preserved only 0.50 m from the total height it will have had. Found in the square in front of the Byzantine basilica of Se, as a simple street pavement, with the face written upwards, so that the inscription was almost completely gnawed and only with great difficulty could I read what follows; letters quite neat from the 100 AD, or the following ones (0.0015 m high except for the O which is sometimes very small, like a simple ornament)." *Ibidem,* p. 40. About other one, he will show: „41. A- b. A. Chip from an architectural ornament, found in the rubble in front of the great gate, 0, 18 high, c. 0.17 wide, bearing on it two letters of 0.04 m from the good times of the empire (sec. II)." *Ibidem,*p. 51.

[262] Therefore, for example, starting from such an inscription he offers information about the social origins and other aspects that are related with the social status of the mentioned one: „B related to F is, of course, the beneficiary. What he was looking for in Histria, we know from the stone of Aelius Victor, the other beneficiary, whom we still know here. Histria had a large station of the imperial post, led by the beneficiaries of the consularis, detached from the legions of Moesia: I Italica, XI Claudia, or V. Macedonica. Our little fragment, without giving us more precise indications as to the name, origin, legion of the new stationmaster, is, however, another testimony to the series of deeds we spoke of in more detail in Histria IV, p. 669 ff. " *Ibidem,* p. 53.

it restores valuable patrimonial elements to the history, offering the possibility for future research.

The period spent in Rome, but also the previous one will be one rich in activities and publications. *Memorials*[263] will be accompanied by investigations dedicated to the beginnings of the Roman life in sources of the Danube,[264] some aspects related with the Greek-Romans from the sea,[265] some aspects regarding the toponimy and the names of the rivers in Scythia,[266] Dacians,[267] certain Roman cities,[268] the origins of the Romanian civilisation,[269] the inscriptions from Histria[270] or the penetration of Hellenists and of their values in the Danube region.[271] Spread in different publications from the Romanian space, but also in

263 Idem, *Memoriale,* București, Cultura Națională, 1923.

264 Idem, Începuturile vieții romane la gurile Dunării. Idem, *I primordi della civilta romana alle foci del Danubio,* Stabilimento Tipografico Riccardo Garroni, Roma, 1921.

265 Idem, „Gânduri despre lume și viață la greco-romanii din Pontul Sfânt", în *Revista Istorică,* VI (1920), nr. 1-2, p. 15-49.

266 Idem, „Considerațiuni asupra unor nume de râuri Daco-Scitice", in *Academia Română. Memoriile Secțiunii Istorice. Seria III,* Tomul I, fasc. 1 Editura Cultura Națională, București, 1923, p. 1-31.

267 Idem, „Dacii la Troia", in *Orpheus,* II (1926), no. 1, p. 1-10.

268 Idem, „Municipium Aurelium Durostorum," in *Rivista di Filologia e d'Istruzione classica,* Nuova Serie - Anno II (1924), fascicolo III, p. 307-340.

269 Idem, „Sulle origini della civilta romena", in *L'Europa Orientale*, II (1922), p. 3-17, available at: http://www.cimec.ro/biblioteca-digitala/Parvan/Parvan-SulleOriginiDellaCiviltaRomena.htm?filename=ParvanSulleOriginiDeLaCiviltaRomena.pdf, accessed 08. 04. 2021.

270 Idem, „Fouilles d'Histria. Inscriptions, troisieme serie, 1923-1925", in *Dacia,* II (1925), p. 198-248.

271 Idem, „La penetration hellenistique dans la valle du Dabune", in *Bulletin de la Section Historique de l'Academie Roumaine,* X (1922-1923), p. 23-47.

the ones of the Italian one and for sure also in other publications from French, England and different other areas, they are even today considered valuable sources for the archaeological investigations. Unfortunately, most of them come in contact with the Christian space and its values only tangentially, because compared with previous book like the one from 1911, dedicated to the way how the Christianity of the Daco-Roman people is proved by the epigraphical inscriptions,[272] these are rather focused on the pre-Christian history from the ancient cities. Still, there can be found there interesting approaches of the topic and documents that are until today used in the understanding of the process that consisted in the spreading of the Christianity in the space where the Danube prepares to become part of the Black See, where were Greek Colonists together with Romans were living together.

Interesting is the fact that even in works that apparently have nothing to do with the Christian spirituality, Vasile Pârvan uses references to the Christianity and its heritage, when he founds this necessary in order to justify a historical fact or to plead for a certain argument. Thus, for example the study entitled *Consideration upon on some names of Daco-Scitical rivers,*[273] which in fact contains the text of the conference held in the séance from 28th of April 1922 by the historian in the Romanian Academy. There, he speaks about the Christianity and underlines its value as a historical source when arrives to speak about the name of *Buzău* river and the sources that attests it. He therefore

272 Idem, *Contribuții epigrafice la istoria creștinismului daco-roman.*

273 Idem, „Considerațiuni asupra unor nume de râuri Daco-Scitce”, p. 1-31.

emphasizes the history of its documentary attestation, starting with the martyrdom of Saint Sava[274] and shows that:

> "Fortunately, the news about Sava is contemporary, authentic and poignant, so there can be no doubt about the location on the map of the river that *Acta SS*[275] is talking about. (See all material in my book *Contribution to the History of Daco-Roman Christianity,* p. 156 ff.). It is about Busaios, transcribed Mounseos, instead of Mpoudeos."[276]

The same interest for the Christianity, represented there by the Orthodox confession, can be also found in *Memoriale,*[277] published in Bucharest in 1923. The book starts with two texts that can be surely placed in the category of the ones that define him as a philosopher of the history. Pârvan speaks there about topics like death, life and the meaning of the human being in the context of the short last of the human being on the earth. Then, he brings there again his discourse of reception in the Romanian Academy, dedicated to the historian Constantin Erbiceanu,[278]

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[274] Sava from Buzău or Sava the Goth was born in 334 in Dacia and become a Christian marthyr on 12th of April 372, being throuned in Buzău river. For more information about his life and activity, see also: ***, *Viața și Acatistul Sfântului Mucenic Sava de la Buzău (12 aprilie),* Editura Institutului Biblic și de Misiune Ortodoxă, București, 2013; https://paginiortodoxe.tripod.com/vsapr/04-18-sf_sava_de_la_buzau.html, accessedd 12. 04. 2021.

[275] *Acta SS* s, at it can be seen from other work of the author, a short title of *Acta Sanctorum* publication. See: Vasile Pârvan, *Contribuţii epigrafice la istoria creştinismului daco-roman,* p. 157.

[276] Idem, „Considerațiuni asupra unor nume de râuri Daco-Scitce", p. 12.

[277] Idem, *Memoriale.*

[278] Constantin Ionescu who will later take the name Erbiceanu, was born on 5th of August 1838 in Erbiceni, Iassy County and died at 21st of March 1913 in Bucharest. He was a hellenist, a historian and a Romanian theologian. In 1899 he was elected as a member of the Romanian Academy. For more information about his life and activity, see also: Constantin Erbiceanu,

where he speaks about the way how the historian and theologian lived this spirituality and tried to bring into attention the rich cultural and theological heritage and to rediscover the cultural values brought by it:

> "With this broadly forgiving understanding of human beings, Erbiceanu also lived his life as a man and as a Christian in this traditional atmosphere of the Christian church. Having for the correct and prudent leadership in life the help of his honest character, leaning for the deeper need of faith and religious thought relentlessly on the orthodox dogma, Erbiceanu did not know the torment of the neo-Christian, reformist consciences, he did not try any purely theoretical fight against the contemporary spirit. of the church in the midst of which he lived, but all his energy was directed towards the reform of too insultingly lax morals and too obviously worldly procedures, which he found in some of the contemporary representatives of the national church.

Bărbaţii culţi greci şi români şi profesorii din Academiile de Iaşi şi Bucureşti din epoca zisă fanariotă (1650-1821), Institutul de Arte Grafice „Carol Göbl", București, 1905; Idem, *Bibliografia greacă sau cărţile greceşti imprimate în Principatele Române în epoca fanariotă şi dedicate domnitorilor şi boierilor români: studii literare,* Tipografia Cărţilor Bisericești, București, 1903; Idem, *Despre viaţa şi activitatea Mitropolitului Veniamin Costache ca Mitropolit al Moldovei,* Imprimeria Statului, București, 1888; Idem, *Istoria Mitropoliei Moldaviei şi Sucevei şi a Catedralei Mitropolitane din Iaşi, urmată de o serie de documente, de facsimile şi de portrete privitore la Istoria Naţională şi Bisericească a Românilor,* Tipografia Cărților Bisericești, București, 1888; Idem, *Procanonul lui Petru Maior după manuscriptul autograf existent în Academia Română,* Tipografia Cărților Bisericești, București, 1894; Idem, *Viéţa şi activitatea literară a Protosinghelului Naum Rîmnicenu. Discurs rostit la 17 (30) martie 1900 în şedinţă solemnă,* Institutul de Arte Grafice „Carol Göbl", București, 1900; Idem, *Ulfila - viaţa şi doctrina lui,* ed. Mihai Ovidiu Cățoi, Editura Enciclopedică, București, 2013.

> In contrast to prelates whom he did not find idealistic enough, as representatives of culture and faith, Erbiceanu could warmly and gratefully value other leaders of the country's church, who had lived a life more in harmony with the high mission entrusted to them. Thus he described the life and activity of Metropolitan Veniamin Costachi, Bishop Neofit Scriban, and Bishop Filaret Scriban, and gave a funeral praise on the occasion of their passing to the eternal ones to both Filaret Scriban and the learned bishop Melchizedek."[279]

Moreover, he underlines the fact that the presented one was filled with honesty and was capable also to understand where are his limits, fact that helped him to fail or to try to offer uncompleted synthesis.[280]

In books like the one dedicated to the beginnings of the Roman life at the Danube forks,[281] although the Christianity would not be a topic that should be approached, he also comes to bring it into attention. There, compared with other references

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[279] Vasile Pârvan, *Memoriale,* p. 62.

[280] Therefore, for example, he says: „Erbiceanu, publishing documents and monographs on church history, had for a moment the idea of a series and a general history of the church of the homeland. However, considering the material known to him insufficiently, he gave up this thought without difficulty. Obviously for Erbiceanu as a scholar, the material was completely fragmentary. The various details of facts in the history of our church were impossible to clarify; many are still today, although they were made from the time when he had the thoughts we are talking about, so many eminent discoveries and researches that today another scholar could dare the work not started by Erbiceanu. However, even today we need all the courage of a history reconstructor to make all the works of generalization on our past. The living consciousness we all have of the immensity of the material still unknown to the known, prevents even today the harsh scholar with his conscience to try another kind of history than the monograph." *Ibidem,* p. 72-73.

[281] Idem, *Începuturile vieții romane la gurile Dunării,* p. 98-101.

where the Romanian archaeologist and historian speaks about different artefacts or proofs of the fact that there were Christians living in different areas, he speaks about the influences coming from the Roman tradition in the Christianity, but also about the fact that, having the faith in the immortality of the soul, the local populations from the Greek and Thracian cities received easily this feast and adopted it, due to the fact that it was speaking to them about the values that they already had and shared, like the respect for the defunct and the keeping of their memory, as a part of the religious and cultural life:

> "Then, on the furrow that covered the dead, they would pour wine and put a cage and light candles and, especially, many, many roses would be brought as an ornament. And this reunion, reconciled, at the graves with the dead, the sharing of bread and wine and the flowers and lights lit with the dead, befriended man with the thought of the nothingness of life, gave him the ability to understand death as a gentle rest. And this custom and faith were so warmly embraced by the locals of the Danube, that although the feasts of Rosalia were pagan, yet, when Christianity came, they did not want to leave them, and the Church had to allow them to be preserved. Further.
>
> This is how the Pentecost of our peasants is celebrated today just like one thousand nine hundred years ago, by our ancestors, when there was still no talk of Christians in these parts."[282]

The deep capacity of analysis and synthesis of the historians can be also seen in other writings published in the period

[282] *Ibidem,* p. 100-101.

that we investigate there. Therefore, in a work published at Torino in 1922, dedicated to the origins of the Romanian civilisation, he will not only focus on the topic that he was specialised in, namely the archaeology, but will be also able to explain why the Romanian Christians have Latin influences and did not receive a Byzantine Christianisation[283]. Moreover, he compared the Romanian situation with the Serbian one, or with the one of other neighbours[284] and speaks about the popular soul of the people,[285] that will be later also approached by other researchers in their works dedicated to similar topics and was considered important in the process of understanding the sociological mechanisms

[283] „Let us now examine why even on this ground the Byzantine-Slavic East failed to seize the Romanian soul, and its orientation always remained Western or its own. Already at the end of the fourth century, when the Gothic invasions became insurmountable for the army of the Caesars of the Orient, we notice the encrustation of Byzantium in itself, with ever greater ties with Asia Minor, of which Byzantium begins to become a simple extension in Europe, while the Balkan Peninsula with its new cultural center in Thessaloniki, becomes a territory simply protected by barbarian kings - with imperial claims - paid by Constantinople, or customers (with or without Byzantine titles) of Caesars imprisoned in their Golden Horn buildings. The great walls of the City of Orient then become spiritual walls. This explains why even our Christianity is not of Byzantine origin, like that of the Goths of Ulfila, or with that, much later, Slavic of the Balkans, but of Latin origin, transmitted to Dacia Traiana by the missionaries. Of the Latin Illyrian between 350 and 450, and mainly under the influence of the great apostle of this region, the holy bishop of Remesiana, Niceta, the friend of Paolino di Nola, the gentle poet of Christian Italy."

Idem, „Sulle origini della civilta romena", p. 8, available at: http://www.cimec.ro/biblioteca-digitala/Parvan/Parvan-SulleOriginiDellaCiviltaRomena.htm?filename=ParvanSulleOriginiDeLaCiviltaRomena.pdf, accessed 08. 04. 2021.

[284] *Ibidem,* p. 10.

[285] *Ibidem,* p. 13.

that are in relationship with the religious feeling and the material or confessional forms that it comes to embrace in different spaces.

As it can be seen, although he was not concerned with the Christian spirituality and its heritage, as a historian during the period that he was the director of the Romanian School in Rome, Vasile Pârvan did not neglect it. The way how different feasts have been imported from the Roman tradition, together with the monuments, the names of the ones who can be counted among the first Christians from these lands, or the reason why Romania is nowadays an island of Latinity in a Slavic see, constituted important elements for the Romanian historian and were approached by him. Moreover, he offered interesting information regarding it and managed to show how the Christianity impacted the social life and determined a certain orientation of its main aspects.

3. 3. George G. Mateescu

Disciple of Vasile Pârvan and member of the first promotion of the Romanian school in Rome[286] George G. Mateescu (1892-1929), who was the director of the school between 1927 and 1929, was born in Giurgiu, in the Southern part of Romania. After the graduation of „Saint Peter and Paul" college from the native town, he graduated in 1914 the faculty of letters, choosing to specialize in history and geography.[287] Pârvan will be the one who will firstly help him to fall in love with archaeology, by taking him to Ulmetum sit in 1912 and later in Histria and by helping him to choose the Thracian world as the topic of his doctoral research. In 1922, he will start to work in Rome. During this period, doing to the fact that he was a professor in „Gheorghe Barițiu" high school in Cluj, he will be substituted by Gheorghe S. Simu.[288] Previously to his arrival in the capital of Italy, he will be also known for the fact that he published two popularization works, one dedicated to the Romanian Geography,[289] and other to its history,[290] that will be, as it can be seen from their book review

[286] Vasile Pârvan, *Corespondență și acte*, p. 236. "Symptomatic is the fact that from the first generation of students of the School in Rome (Emil Panaitescu, Paul Nicorescu, G. G. Matescu and Alexandru Marcu), three of them specialized in ancient history, archeology and epigraphy, guided directly by Vasile Pârvan, modern philology being represented only by the Italianist Alexandru Marcu." Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 5.

[287] *Ibidem,* p. 9.

[288] *Ibidem,* p. 21.

[289] George G. Mateescu, *Geografia României,* Tipografia Cartea Românească, Cluj, 1920.

[290] Idem, *Istoria Românilor,* Tipografia Cartea Românească , Cluj, 1920.

in *Cultura poporului* journal, welcomed by the cultural space,[291] fact that will determine him to publish in the next years other handbooks.[292] Married with Felicia Nicorescu,[293] he will unfortunately have a short marriage, due to the unexpected premature death.

In Rome, directed by Vasile Pârvan, he will prepare his doctoral thesis, which will be published in the first issue of *Ephemeris Daco-Romana.*[294] In the same time, he will publish in Italy, stimulated most probably by his mentor, and recommended according to all the possibilities by Giuseppe Lugli, a study about Iambadules, a Thracian god,[295] but also a study about the minorities from the Romanian space,[296] fact that will determine Vasile

[291] ***, „Cărți nouă," in *Cultura Poporului,* 1 (1921), no. 5, p. 8.

[292] Namely: George G. Mateescu, *Geografia româniei, pentru școalele primare,* Tipografia Cartea Românească, Cluj, 1921, translated in Hungarian language: Idem, *Romania foldrajza. As Elemi iskolak szamara.* Fortitotta Gr. Litan, Tipografia Cartea Românească, Cluj, 1922 and German one: Idem, *Erdkunde Rumaniene. Fur die Volkschulen beabeitet von Jacob Fuchs,* Verlag der Schwabischen Verlags. A-G, Timișoara, 1922; Idem, *Geografia Europei pentru școalele primare* (Clasa a V-a primară), Tipografia Cartea Românească, Cluj, 1922. Cf. Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 25.

[293] „In 1920, G.G. Mateescu married Felicia Nicorescu, a young woman from a petty-bourgeois family, who studied medicine, continued in the late ‚20s with a doctoral training, completed with the thesis Eye disorders of origin dental), held on June 20, 1929, Cluj, Newspaper Publishing House, 1929, 32 p, Faculty of Medicine and Pharmacy of Cluj, no. 462), a few days after the death of G. G. Mateescu (occurred on June 7, 1929)." *Ibidem,* p. 34.

[294] G. G. Mateescu, „I traci nelle epigrafi di Roma", in *Ephemeris Dacoromana,* I (1923), p. 57-290.

[295] G. G. Mateescu, „Iambadules", in Giuseppe Cardinalli (ed.), *Diczionario Epigrafico di Antichita Romane. Fondato da Ettore de Ruggiero,* Fasc. 138 , vol. IV, Fasc. 1. *IABRUDA – LULBARIA,* Istituto Italiano per la Storia Antica, Roma, 1924, p. 2-3

[296] G. G. Mateescu, „I romeni e le varia minoranze di Romania", in *Studii sulla Romania,* Riccardo Ricciardi Editore, Napoli, 1923, p. 147-168.

Pârvan to praise him at the end of his study period in Rome.[297] The same praises can be also found in the report written by the historian at the moment of the public defence of his thesis[298] and will be confirmed by researchers like Marcel Durry in *Journal de Savants*.[299] Unfortunately, due to his specialization, George G. Matescu will not come in contact with the Christian spirituality, neither when he was in Rome, nor when, imposed by Nicolae Iorga, will be imposed as a director of the Romanian School in Rome. Only in the public conference that he offered in order to become Senior Lecturer in Cluj University[300], he will refer to the spread of the Christianity in the Roman area in the second century.[301]

297 Vasile Pârvan, „Raport asupra activității Școalei Române din Roma în anul 1923/24", in *Analele Academiei Române. Ședințele din 1923-24,* Second Series, 44 (1924), p. 133-134.

298 Then, he said: „Adviced by us to specialize in Thracian issues, Mr. Mateescu now presents, in the very erudite work, which we will brings in front of us, only a small part (although there are over 200 large pages), of the rich epigraphic and papirological material, which he has collected for ten years now. Mister Mateescu establishes, in his work, the significance of the element betrayed in Rome, especially in the army, starting with the imperial guard itself, but also in civilian life. He then shows the rather high resistance of this element to the Roman policy of denationalization and assimilation and in numerous excursions fixes the tracism of many Balkan regions, previously considered to be less penetrated by this ethnographic element. The erudition with which Mr. Mateescu supports his work is first hand. She corrects many misreadings of her predecessors. The literature on the issues covered is complete. His study, which will appear in Italian in the Yearbook of the Romanian School in Rome, will have a nice resonance in the west, as a proof of the diligence and skill of the young Romanian archeological school of which Mr. Mateescu is distinguished. I therefore warmly recommend his work, so well informed and so new to the Commission's attention, giving it the highest grade for me." Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 60-61.

299 *Ibdiem,* p. 72-73.

300 George G. Mateescu, *Epigrafie sau Studiul inscripțiilor în legătură cu istoria și antichitățile clasice,* Tipografia Societatea de Mâine, Cluj, 1926.

301 Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 95.

As a director of the aforementioned institution, he will have some interesting initiatives, like the organisation of a series of popularisation conferences, dedicated to the presentation of the Romanian culture in the Italian space.[302] He will be also a respected scientist, received as a friend by almost all the directors of the Schools[303] from the city and called to publish in reputed works like Treccani Encyclopaedia[304] or to take part in events like the international congresses.[305]

302 Veronica Turcuș shows about this aspect: „Another novelty compared to Pârvan's directorate was the initiative to organize a series of conferences for propaganda, along with the cycle of scientific lectures expected to be resumed in October 1928. Scheduled to take place in the winter month in which the director had to residing in Rome, the conference series was to be held by G. G Mateescu and members of the School „or other Romanian teachers, who live in Italy or are only passing through Rome, to make known to the general Italian public the history of the Romanian people and the geography of the country our life, our culture and our purpose in Eastern Europe, as the only but unwavering representatives of Latinity in these parts ." *Ibidem,* p. 166.

303 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 66.

304 „Following the invitation addressed by G. De Sanctis, who requested his collaboration in the new Italian Encyclopedia, edited by Treccani, as a participant in Romanian historiography instead of the late Pârvan, G. G. Mateescu wrote in the autumn of 1927 three articles about the ancient cities of Adrianople, Appolonia of Thrace and Apulum, which he sent to the Italian publishing house on December 22, 1927. Of these was published in the Italian Encyclopedia Treccani, vol. III, 1929, pp. 683-684 only the voice of Apollonia di Tracia, signed with the logo the University of Cluj (GGM), the article about Adrianople being signed by another person, and the contribution about Apulum being also printed in vol. III, 1929, pp. 787-788." Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 173.

305 Therefore, for example: „At the Sixth International Congress of Historical Sciences, held in Oslo in August 1928, G. G. Mateescu presented a paper in Italian on the Perpetuation of the Thracian Population in Imperial Roman Macedonia." *Ibidem,* p. 189-190.

Unfortunately, the Christianity will not be among the topics approached by the archaeologist, although during the directorate, he will coordinate some of his students to focus on topics that are related with it.

3. 4. Emil Panaitescu

Born in Cudalby, Covurlui County on 11th of February 1885[306] and departed from this world on 20th of February 1958 in Rome, Emil Panaitescu will be one of the most longevity directors of the institution that we investigate. Direct disciple of Vasile Pârvan[307] who will help him to specialize in ancient history,[308] he will also be part of the first promotion of the school.[309] The fact that Nicolae Iorga will not disagree with him as a director of the institution, preferring Mateescu, will transform him in an enemy of the first one and later, in an efficient director of the institution. The arrival of the legionary movement in the first row will make him

306 ***, „Discurs Inaugural Şi Dare De Seamă rostite în ziua de 4 Noembrie 1934, cu ocazia deschiderii solemne a anului universitar 1934/1935, de D-l Mori an Ştefănescu-Goangă, Rectorul Universităţii Cluj", in *Anuarul Universităţii «Regele Ferdinand I» din Cluj,* 1933-2934, Institutul de Arte Grafice „Ardealul", Cluj, 1934, p. 194.

307 Veronica Turcuş, *George G. Mateescu (1892-1929). Viața și opera,* p. 5.

308 After a period when he also tried to come close to the Medieval one. Cf. Em. Panaitescu, *Cronicarul Radu Popescu și „Istoriile Domnilor Țării Românești",* Institutul de Arte Grafice Carol Gobl, București, 1908.

309 Vasile Pârvan, *Corespondență și acte,*p. 236. Cf. Veronica Turcuș, Școala Română din Roma (1922-1947), p. 42.

to be replaced with Dimitrie Găzdadu,[310] while the arrival of the communists will determine him to end his life in exile.

While as a student in Rome he will be among the ones who offered interesting publications on the topic that he approached, as it can be found in *Ephemeris Daco-Romana,[311]* as a director, he will take care of this publication, like of *Diplomataricum* too. In the same time, he will publish texts related with the Christian spirituality, some of them relevant until today.[312] It also must be mentioned the fact that as a coordinator of the publications, he will often refer to the Christian spirituality in the forewords[313] or when he speaks about personalities like Vasile Pârvan.[314]

[310] Cf. Veronica Turcuș, Șerban Turcuș, „România legionară și impactul asupra instituțiilor de cultură. Studiu de caz", in *Anuarul Institutului de Istorie „G. Barițiu" din Cluj-Napoca*, LII (2013), p. 261-284, for more information about this topic.

[311] Em. Panaitescu, „Il ritratto di Decebalo", in *Ephemeris Dacoromana,* I (1923), p.387-413; Em. Panaitescu, „Fidenae", in *Ephemeris Dacoromana,* II (1924), p.416-459.

[312] Therefore, for example, in *Studi sulla Romania,* most probably encouraged by Vasile Pârvan, he will publish an article dedicated to the relationship between latinity and the Christian heritage in the history of Romanian people (E. Panaitescu, „Latinita e cristianesimo nell'evoluzione storica del popolo romeno", in *Studi sulla Romania,* Napoli, Riccardo Ricciardi Editore, 1923). In a book coordinated by the Holy See, the Catholic auxiliary bishop of Bucharest, Cornel Damian, quotes him. See: Cornel Damian, „Concordatul dintre Sfântul scaun și România. Elaborarea și acordul din 1932", in *Un secol de relații diplomatice între România și Sfântul Scaun (1920-2020),* Libreria Editrice Vaticana, Editura ARCB, Roma, București, 2020, p. 49. Also in important worldwide encyclopedias like „Treccani" he is also refered until today. See: https://www.treccani.it/enciclopedia/romania_%28Enciclopedia-Italiana%29/, accessed 12. 04. 2021.

[313] Cf. Em. Panaitescu, „Prefazione"in *Ephemeris Dacoromana,* IV (1930), p.VI-IX. Em. Panaitescu, „Prefazione", in *Ephemeris Dacoromana,* VI (1935), p. IX-XII.

[314] Em. Panaitescu, „V. Pârvan", in *Ephemeris Dacoromana,* IV (1930), p. IX-XXI. Cf. Em. Panaitescu, „In Memoriam", in *Ephemeris Dacoromana,* V (1932), p. XII-XIV.

Still, due to the fact that he will be an archaeologist and not a historian that will come in contact with the Christian legacy due to the information found in the documents, Panaitescu will not offer a rich amount of research consisting from documents or information regarding the Christianity and its historical relevance. As a member of the Pontifical Academy from Rome (Ponlificia Accademia Romana di Archeologia, elected in 1931),[315] he will come closer with the archaeological evidences regarding the Christianity and its role in the history of the world, but compared with Vasile Pârvan, he will publish less about on this topic. Most probably, his activities the fact that he was member of different institutes and tried to increase the prestige of the Romanian School in Rome by different activities, will not grant him the possibility to write as much as he desired. In the same time, it must be mentioned that he was a prolifically writer, even during the period when he worked in Rome. Therefore, for example, in a report from 1933-1934 about the professors from Cluj university, he was mentioned with three publications as it follows:

> „1. Number of the Getae and the Dacians, Commentary on Strabo. Bucharest, 1934.
> 2. Moments of Roman civilization in Moesia. Conference lat Istituto di Studi Romani in Rome, under print.
> 3. Political currents in today's Europe. Conference in Cluj, in 1934."[316]

[315] ***, „Discurs Inaugural Şi Dare De Seamă rostite în ziua de 4 Noembrie 1934, cu ocazia deschiderii solemne a anului universitar 1934/1935, de D-l Marian Ştefănescu-Goangă, Rectorul Universităţii Cluj", p. 194.

[316] *Ibidem,* p. 235.

Important personality of the Romanian culture from the interwar period, Emil Panaitescu was therefore a man interested in the Christian heritage, although this topic did not represent the centre of his concerns. From the way how he managed to write about them and coordinated others to write on topics like this one, it can be seen the fact that he never neglected it and in the same time, was conscious of the fact that speaking about it, could be an important tool in the consolidation of the relationships with the Holy See.

3. 5. Dimitrie Găzdaru

Disciple of Alexandru Philippide and professor of important researchers like Gheorghe Ivănescu and Eugen Coșeriu, Dimitrie Găzdaru (1897-1991), will be not only a researcher who will let valuable investigations,[317] but also the director of Accademia di

[317] See, for example: Dimitrie Găzdaru, „Chronique roumaine" in *Arhiva,* XXXII (1925), p. 284-285; Idem, „Cl. Isopescu, La poesia popolare romena, Livorno, 1927," in *Arhiva,* XXXVI (1929), p. 293; Idem, „Al. Lupeanu-Melin, De pe Secaș. Strigături și cântece din popor, Blaj, 1927," in *Arhiva,* XXXVI (1929), p. 293-294; Idem, „G. F. Ciausanu, G. Fira, C. M. Popescu, Culegere de folclor din jud. Vâlcea și împrejurimi, București, 1928," in *Arhiva,* XXXVI (1929), p. 296-297; Idem, „Sopra una conseguenza del carattere di legge fonética generale delta. proclisi ed enclisi," en *Atti del III Congresso Internazionale dei Linguisti*, Firenze, Cassa Editrice F. Le Monnier, 1935, p. 308-312; Idem, „Mici controverse istroromâne: 1. La ce epocă se referă știrile lui Domenico Mario Negri despre Morlachii din Dalmația?", in *Arhiva* XLIV (1937), p. 95-97; Idem, „Mici controverse istroromnâne: 2. Articolul anonim „I Romeni dell'Istria" din a. 1883," in *Arhiva,* XLIV (1937), p. 97-1010; Idem, „Filologia Română în Anglia," in *Revista Critică,* XI (1937, p. 49-50; Idem, „Alte controverse istroromâne. 2. Iarăși despre falsul Paropat al lui P. Kandler", in *Arhiva,* XLVI (1939), p. 94-95; Idem, „Alte controverse istroromâne. 4.

Romania in Roma between 1940 and 1941.[318] As a man who will chose the exile, he will later become a professor in Argentina and will have an important echo in the local culture from this area.[319]

Autorul unei opere anonime despre Istria, apărută în a. 1863", in *Arhiva,* XLVI (1939), p, 95-96; Dimitrie Găzdaru, Maria Găzdaru, „Călători și geografi italieni în sec. XVII. Referințele lor despre Țările Românești", in *Arhiva,* XLVI (1939), p. 177-208; Dimitrie Găzdaru, "Romeni Occidentali stanziati in Italia nel medioevo", in *Cultura Neolatina,* VI-VII (1946-1947), p. 141-163; Idem, „Español no más y rumano númai en su desarrollo paralelo, " in *Filología*, I (1949), p. 23-42; Idem, „La controversia sobre las leyes fonéticas en el epistolario de los principales lingüistas del siglo XIX", in *Anales de Filología Clásica di Buenos Aires*, IV (1949), 211-328; Idem, „Bestiari", in *Enciclopedia Cattolica,* vol. II, Casa Editrice Vaticana, Cittá del Vaticano, 1950, col. 1504- 1506; Idem, „HIC, IBI, INDE en las lenguas ibero-románicas," in *Filología,* II (1950), p. 29-44; Idem, „Cuatro cartas de Friedrich Diez a G. I. Ascoli," in *Filología,* III (1951), p. 105-110; Idem, „Paralelos populares argentinos al más antiguo texto italiano," in *Logos,* VII (1951), no. 9, p. 97-100; Idem, „Vechi pribegi români. Între Carpați și Adriatica," in *Cercetări Românești,* I (1951), p. p. 2-3; Idem, „Înfrânte-s puterile răului", in *Buletinul Bisericii Ortodoxe Române,* IV (1952), p. 8-9; Idem, „Contribuția Românilor la progresul cultural al Slavilor," in *Cercetări Românești,* II (1952), p. 3-17; Idem, „Cui prodest?" in *Solia – The Herald,* XX (1955), no, 9, p. 221; Idem, „Afirmări românești pe plan cultural internațional", in *Cercetări Românești,* V (1955), p. 33-39; Idem, „Publicații rare sau necunoscute și documente inedite despre limba și poporul românesc. 1. Presbyter Diocleas, s. XII. 2. Memoriale Pauli de Paulo, 1371-1408. 3. Poggio Bracciolini, 1431. 4. Domenico Mario Negri, ca. 1490. 5. Diarii Udinesi, 1508-1541," in *Cercetări Românești,* V (1955), p. 49-62. The entire list of his publications, consisting from 385 titles at the moment when his biographer have prepared him this bibliography, can be also accessed at the following adress: http://sedici.unlp.edu.ar/bitstream/handle/10915/14249/Documento_completo.pdf-PDFA.pdf?sequence=1&isAllowed=y, accessed 12. 05. 2021.

318 http://www.accadromania.it/accademia_ro.htm, accessed 12. 05. 2021. For more information about his life and activity, see also: Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma,* p. 129-134, and: Mircea Zaciu, Marian Papahagi, Aurel Sasu, *Dicționarul Scriitorilor Români. D-L,* p. 339-344; Veronica Turcuș, Șerban Turcuș, „România legionară și impactul asupra instituțiilor de cultură. Studiu de caz," p. 261-284.

319 Nydia G. B. de Fernandez Pereriro, „Bibliografia de las publicaciones de D. Gazdaru," in *Romanica*, V (1972), p. 17-40.

Arrived in Rome in 1929, two years after his wife Maria, who will study there Medieval History, he will study philology.[320] The results of his investigations will be published during his stay in *Diplomatarium Italicum.*[321] Unfortunately, due to his relationships with the Legionary Movement and to the fact that he was imposed as a director of the institution by it, in a historical moment when Emil Panaitescu was kicked out for political reasons, will make his name to not be an often mentioned one, both during the Communist regime, as also after. His short stay did not allow him to publish in this period. The huge amount of books and studies will be published after the moment when he moves in the Latin America and becomes a Professor and a researcher there. Therefore, although that we are conscious of the fact that he was interested in the religion and even studied this topic (due to the fact that in 1957, he published an apologetic book dedicated to the Romanian Orthodox Church from the USA),[322] we cannot show how he influenced the students of the time and which were his main directions or the one thorough which he advised the students. The four titles published while he was a director of the Institution[323] are not related with the religion, most probably

[320] Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma,* p. 205.

[321] D. Găzdaru, „Una relazione manoscritta italiana sulla rivoluzione di Tudor Vladimirescu", p. 240-273.

[322] See: Dimitrie Găzdaru, *Episcopatul românesc din America în lumina canoanelor și a istoriei,* Editura „Cuget Românesc", Buenos Aires, 1957.

[323] Namely: Dimitrie Găzdaru, Maria Găzdaru, „Călători și geografi italieni în sec. XVII. Referințele lor despre Țările Românești", in *Arhiva,* XLVII (1940), p. 77-92; Dimitrie Găzdaru,

due to the fact that at the time, compared with Panaitescu, he did not have the time to work on something serious about the topic, nor the inspiration that they could be used in order to deep the relationships with the Holy See. Moreover, at the moment of his arrival in Rome, both publications of the Romanian School from there had stopped their apparition (that will be re-brought only for *Ephemeris Dacoromana* only after 1990).

3. 6. Scarlat Lambrino

Dimitrie Găzdaru will be followed by Scarlat Lambrino (1891-1964), who will be the director of the institution from 11th of June 1941 and until 1947.[324] Author of important works published both in Romania and in the international space,[325] archaeologist with a PhD defended in Sorbonne University in 1927, professor of Bu-

„Mențiuni Italiene și Dalmatine din secolul al XVI-lea despre limba și poporul românesc (Giovanni Candido 1521, Tranquillo Andronico 1534 si Angelo Rocca 1591)", in *Arhiva,* XLVII (1940), p. 123-127; Idem, „I legami spirituali fra l'Italia e la Romanía. Conferencia por RadioRoma (28.1.1941)," in *Radiocorriere,* XVII (1940), no. 9, p. 88; Idem, „Raporturi culturale italo-române", in *Tempo,* IX (1941). Cf. http://sedici.unlp.edu.ar/bitstream/handle/10915/14249/Documento_completo.pdf-PDFA.pdf?sequence=1&isAllowed=y, accesed 12. 05. 2021.

324 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma,* p. 201.

325 Like: Scarlat Lambrino, *Bibliographie de l'antiquité classique, 1896-1914*, col. „Collection de bibliographie classique", vol. 1, Société d'édition „Les Belles Lettres," Paris, 1951; Idem, *Sur une inscription m*étrique de l'Héraclée du Latmos*: (notes de U. von Wilamowitz-Moellendorff),* Moniteur Officiel et Imprimeries de l'État. Imprimerie Nationale, Bucharest, 1934; Idem, „Les frais de gravure des decrets attiques au IV-ème siècle," in *Mélanges de l'École roumaine en France,* 2 (1923), p. 11-133; Idem, *Cetatea Histria: notiţă istorică şi descriptivă cu prilejul*

charest University and researcher, from 1923 and until 1925, in the Romanian School in France,[326] he was a notorious personality of his time. Married with Marcelle Lambrino, who will be also an important researcher in the same field,[327] he will rule from 1928 and until 1940 Histria sit and from 1938 until 1940, was a director of the National Museum of Archaeology. In 1934, he was also elected as a correspondent member of the Romanian Academy.[328] In 1947, after the moment when the Romanian authorities have closed the Romanian School in Rome, he will depart for Lisbon, running from the Romanian Communist regime. Here, as an epigraphist, he will become an important voice of the archaeology,[329] publishing in journals like *Arqueólogo Português*, *Revista da Faculdade de Letras de Lisboa*, *Bulletin des Études Portugaises* and s. o.[330]

Unfortunately, due to the fact that he published more in foreign languages like the Portuguese one, it is quite difficult today to reconstruct his activity and to see if the Christian spirituality, the archaeology influenced by this religion or other aspects that could be convergent with the problematic have defined or

expoziţiei cetăţii Histria de la Academia Română, martie 1931, Atelierele Grafice Ed. Marvan, București,1931?.

326 Veronica Turcuș, *George G. Mateescu (1892-1929). Viața și opera,* p. 5.

327 See: Marcelle F. Lambrino, *Les Vases Archaiques d'Histria,* Fundația Regele Carol I, Bucharest, 1938.

328 Cf. https://acad.ro/membri_ar/membri_l.htm, acccesed 12. 05. 2021.

329 Cf. https://www.icr.ro/pagini/evocare-scarlat-lambrino-ilustru-reprezentant-al-arheologiei-romane-si-portugheze, accessed 12. 05. 2021.

330 http://www.romlit.ro/lisabona_i_scarlat_lambrino, accessed 12. 05 2021; https://www.zf.ro/ziarul-de-duminica/scarlat-lambrino-un-arheolog-roman-in-portugalia-de-daniel-nicolescu-14867242, accessed 12. 05. 2021.

influenced him. In the same time, as a director of the Romanian School in Rome, he is rather famous for the practical work that he did there, the foreword that he wrote to the last issue of the first series of *Ephemeris Dacoromana*[331] and to the fact that during the war, he had some good practical initiatives. About one of those initiatives, Mihai Bărbulescu, Veronica Turcuș and Iulian M. Damian, authors of one of the monographs dedicated to the history of the institution show that:

> "After the occupation of Rome by the German army, in September 1943, S. Lambrino suggested to the Romanian authorities that, in the case of the occupation of Rome by the Allies, the Academy should be placed under the Holy See, as other cultural institutions in Rome are preparing to do. state. Which is what happened, the Holy See granting moral protection, and the Swedish Legation, as a neutral state, granting legal protection. Moreover, in the absence of funds from the country, in 1944, Pope Pius XII granted a subsidy to the School."[332].

This attitude shows that he was not very far of the Christian spirituality and that he did not neglect its role, being conscious of the relevance of the Holy See and of the Catholic Church in the international diplomacy, but also in the cultural space. Unfortunately, it is among the few testimonies that exist about his activity there and does not help us to see how he saw the Christianity and what was his attitude towards it.

331 See: Scarlat Lambrino, „Prefazione", in *Ephemeris Dacoromana,* X (1943), p. IX-XI.

332 Mihai Bărbulescu, Veronica Turcuș, Iulian M. Damian, *Accademia di Romania din Roma, 1922-2012,* p. 144.

Conclusion

As it could be seen in our presentation, for the research of the members of the Romanian school in Rome, Christianity constituted an important topic. Both the directors and the young researchers who studied for a period of time in Rome, tried and also managed, in different situations, to valorise both in the texts published in *Efemeris Dacoromana* or later in *Diplomatarium Italicum,* but also in other publications, to emphasize historical, philological, theological, artistic or architectural aspects related with the Christian legacy. Moreover, the history of the institution was linked, from its beginning with the Christian spirituality and the Catholic Church, due to the fact that Santa Susanna Abbey[333] was supposed to be, in the beginnings of the Romanian School in Rome, its house.

In the first series of *Ephemeris Dacoromanum,* the first journal published by the aforementioned institution, from 66 articles, 7 were, as we have showed, directly related with the investigated topic,[334] while others were just touching it during

333 Cf. https://romanchurches.fandom.com/wiki/Santa_Susanna, accessed 24. 05. 2021.

334 Namely: Stephanus Bezdeki, „Ioannes Chrysostomus et Plato”, p. 291-337; Alex. Busuioceanu, „Un ciclo di affreschi del secolo XV: S. Urbano alla Caffarella”, p. 1-65; St. Bezdeki, „Nicephori Gregorae epistulae XV”, p. 239-377; Horia Teodoru, „Eglises cruciformes dans l’Italie Meridionale (San Pietro D’Otrante)”, p. 22-34; Ștefan M. Balș, „Sant’Angelo al Monte Raparo (Basilicata)”, p. 35-56; Virgil Vătășianu, „La „Dormitio Virginis”, p. 1-49;

the presentation of other subjects. Interesting is their thematic diversity. Therefore, while some authors investigated the way how the ancient Greek philosophy was understood and interpreted by the Greek fathers of the first centuries of the Christian times, others tried to present different categories of Churches from Italy and to emphasize their architectural particularities. In the same time, it must be also mentioned the fact that although most of the works dedicated to Christianity contained presentations of the architectural aspects, there could be also discovered interesting information related with the history of the Catholicism and Orthodoxy, but also about their spreading and of the influence of the politics in the religious sphere.

More rich in documents, information and investigation dedicated to the topic could surely be found in the second journal of the institution, namely *Diplomatarium Italicum*. Here, while literary criticists and historians like G. Călinescu will speak about the Catholic missionaries from the Moldavian lands,[335] others like Virginia Vasiliu will bring into attention small notes that will also speak about the way how Christianism and its leaders have influenced the history of the

Grigore Ionescu, „Le chiese pugliesi a tre cupole", p. 50-128; R. Bordenache, „La SS. Trinita di Venosa", p. 1-76; E. Condurachi, „Monumenti cristiani nell'Illirico", p. 1-118.

[335] Gh. Călinescu, „Alcumi missionari cattolici italiani nella Moldavia nei seoli XVII e XVIII", p. 1-223; Idem, „Altre notizie sui missionari cattolici nei Paesi romeni", p. 327-514.

Romanian space during the medieval times,[336] or will publish documents related with Catholic bishops that have visited these lands.[337]

In the same time, using the Pontifical archives, some of the young researchers will also manage to offer interesting and new information about the history of the Romanian medieval lands and its dynamics.[338] Historians like Anton Mesrobeanu will not publish only there research about the history of the Romanian lands and the way how the Christian political theology have influenced it,[339] but also in other journals.[340] At his turn, Dimitrie Găzdaru who will also later become for a short time the director of the institution, although will speak about a historical event, will also insist on the way how the Church saw it.[341] Interesting contributions will be signed, as we have mentioned, also by Au-

336 Virginia Vasiliu, „Miscellanea di piccole notizie, riguardanti la storia romena dei secoli XVI e XVII", p. 224-258. Later she will also publish: Virginia Vasiliu, „Il Principato moldavo e la Curia Papale fra il 1606-1620", p. 1 et passim.

337 Nicolae Buta, „I ragguagli di Claudio Rangoni, Vescovo di Reggio-Emilia e Nunzio in Polonia dal 1599-1605", p. 259-377; Claudio Isopescu, „Alcuni documenti inediti della fine del cinquecento. Secondo serie", p. 378-505; Idem, „Alcuni documenti inediti della fine del cinquecento", p.460-500; Nicolae Buta, „I Paesi Romeni in una serie di „Avissi" della fine del Cinquecento", p. 72-304.

338 See, for example: Constantin Radu, „Vita Despoti Principis Moldaviae", p. 1-41; Ioan Moga, „La contesa tra Gabriele Bathori e Radu Șerban vista dalla Corte di Vienna", in *Diplomatarium Italicum,* III (1927), p. 42-125.

339 See: Anton Mesrobeanu, „Nuovi contributi sul Vaevoda Gaspare Graziani e la guerra turco-pollacca del 1621", p. 126-239.

340 Cf. Idem, „Rolul politic al Movileștilor până la domnia lui Ieremia Vodă," p. 177-189; Idem, „Contribuţii la istoria catolicismului din Moldova," p. 76-91.

341 D. Găzdaru, „Una relazione manoscritta italiana sulla rivoluzione di Tudor Vladimirescu", p. 240-273.

rel Decei,[342] Gh. Vinulescu[343] or Francisc Pall.[344] All of them will speak, among others, about the way how the Catholic Church and sometimes also the Orthodox one, have contributed to the evolution of a certain situation. Thanks to Mihail Berza and his index,[345] the documents published there will be easily to find by the researchers who will not have the time to see all the research, are directed towards what they are looking for.

If this is the situation of the two publications edited by the institution during the interwar period, the one of the directors is different. In the case of Vasile Pârvan, it can be easily seen the concern of the historian for the valorisation of the Christian history. Therefore, in 1911,[346] he published a book dedicated to the history of the Christianity from the Daco-Roman space and later he also released different studies and researches. George G. Mateescu, who will follow him as a director, will also approach this topic. Unfortunately, the next directors will not seem anymore interested in the topic (with the exception of Dimitrie Găzdaru, who will publish on the topic after his departure as a director of the institution), although as it can be seen from the publications of the students, some of them, probably under their direction, will also approach topics related with the one that we investigate here.

342 Aurel Decei, „Avissi riguardanti i Paesi Romeni negli anni 1596-1598", p.1-74.

343 Gh. Vinulescu, „Pietro Diodato e la sua relazione sulla Moldavia", p. 75-135.

344 Francisc Pall „Le controversie tra i Minori conventuali e i Gesuiti nelle missioni di Moldavia (Romania)", p. 136-357.

345 M. Berza, „Indice", p. 361-413.

346 Vasile Pârvan, *Contribuţii epigrafice la istoria creştinismului daco-roman.*

Christianity was, therefore, as we have also tried to show there, an important topic for the members of the Romanian School in Rome in the interwar period. About its architectural, philological, historical or artistic aspects, there were, as we have also tried to show there, offered interesting contributions, as also about aspects like the political theology. Historians, philologists, theologians, Latinists or philosophers, tried to bring into attention new and unpublished information and to offer valuable contributions about them, realizing, in the same time, presentations of the history of their birth lands or about the history of Italy in different historical periods.

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